

# Faith and Practice



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To Mr. Hoover

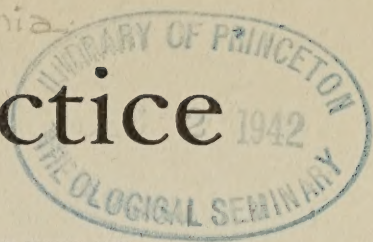
From a member of the  
Society of Friends who has  
considered it a great privilege  
to attend the services of the  
Birmingham Church for four  
years.







Friends, Society of Philadelphia  
Yearly Meeting



# Faith and Practice

of the

RELIGIOUS SOCIETY OF FRIENDS  
OF PHILADELPHIA AND VICINITY

## A Book of Christian Discipline

APPROVED BY THE YEARLY MEETING  
HELD AT FOURTH AND ARCH STREETS

“The Discipline of the Church of Christ standeth in that which is pure. It is the Wisdom from above which gives authority to Discipline.”

JOHN WOOLMAN, Epistle to Meetings, 1772.

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## FOREWORD

“God is love.”

“For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish but have eternal life.”

“He that hath seen Me hath seen the Father.”

“I am the Way, and the Truth, and the Life: no one cometh unto the Father, but by Me.”

“I will pray the Father, and He shall give you another Comforter, that He may be with you forever, even the Spirit of truth.”

“If ye abide in My word, then are ye truly My disciples; and ye shall know the Truth and the Truth shall make you free.”

“I am the good Shepherd: the good Shepherd layeth down His life for the sheep.”

“Therefore doth the Father love Me because I lay down My life that I may take it again.”

“I am the Vine, ye are the branches; he that abideth in Me, and I in him, the same beareth much fruit; for apart from Me, ye can do nothing.”

“This is My commandment, that ye love one another . . . . By this shall all men know that ye are My disciples, if ye have love one to another.”

“I am the resurrection and the Life: he that believeth on Me, though he die, yet shall he live.”

“Peace be unto you: as the Father hath sent Me, even so, send I you.”







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## INTRODUCTION

“For freedom did Christ set us free; stand fast, therefore, and be not entangled again in a yoke of bondage.” (Galatians v: 1.)

The Religious Society of Friends, called Quakers, rose in England about the middle of the unsettled and turbulent seventeenth century. It was a time of much theological discussion and of many divergent religious opinions. Much emphasis was put upon outward ceremonial and statement of doctrine; little upon real experience and a changed life. This was true even among some of the dissenting sects which had risen in protest against the state religion.

As a result of this external religion many people were unsatisfied, restless and hungering for the bread of life, and here and there throughout England were sincere and devout men and women who, singly or in groups, were seeking earnestly for a religion of personal experience and direct communion with God.

Into such an atmosphere of doubt, questioning and seeking, in 1624, George Fox was born in Leicestershire, England. His parents were God-fearing, industrious, middle-class people. His father was known as “Righteous Christer,” his mother was a woman of deeply religious character and “accomplished above most of her degree in the place where she lived.” From his youth George Fox was serious and thoughtful, given to lonely pondering of the Scriptures and to deep searching of heart.

His clear, honest mind pierced the hollow crust of pretense and the formality of those to whom he went for

help. His eager and hungry soul sought spiritual food, not husks. With great yearning and anguish of spirit he sought the Light and found occasional openings to it, which brought him some sense of peace and comfort till at last he heard that voice which spoke to his inmost soul, "There is One, even Christ Jesus, that can speak to thy condition. And when I heard it, my heart did leap for joy."\*

He had found the way to communion with God without aid of ritual or clergy and henceforth his distinctive message to his generation was: Christ speaks directly to each human soul who seeks Him; spiritual life depends upon direct communion with Him; all men may find salvation and life in Him.

This was radical and revolutionary teaching, and courage and spiritual power were required to proclaim it in the face of the opposition and persecution which it aroused.

George Fox in 1647 began preaching in the central counties of England. Thousands came to hear him, many of whom gave heed to his message and turned to the truth which he taught. Soon a band of preachers, many of them young men like himself, went from place to place telling in simple, direct, searching words the gospel of salvation from the power of sin, of immediate revelation and direct communion. They were subjected to many indignities and insults; they were brought before courts and thrown into loathsome prisons; many died for their faith. But nothing could quench their ardor or chain their spiritual power. This persecution continued through the period of the Commonwealth and the reigns of Charles II and of James II.

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\**Journal*, bi-cent. edn., vol. 1, p. 11.



The message of Friends was first carried across to America by traveling ministers. Here also Friends met bitter persecution at the hands of sects already settled in the Colonies. Mary Fisher and Anne Austin arrived in Boston in 1656. Other itinerant ministers from England followed to preach the message under great difficulties, George Fox himself among the number. Later came groups of Friends as settlers. Yearly Meetings composed of all congregations of Friends in a given locality, and first called General Meetings, were established twenty years before the death of George Fox,—New England in 1661, Baltimore in 1672, Virginia in 1673, Philadelphia in 1681.

The founders of the Society of Friends rediscovered and restated in simplicity, yet with power, the truth of the declaration of Jesus, the Kingdom of God is within you. Friends do not differ from other Protestant Christian denominations in the essentials of Christian faith, but it was the great concern of George Fox and the early Friends to turn men away from form and creed to reality and life. George Fox says, "I was sent to turn people from darkness to the Light that they might receive Christ Jesus, for to as many as should receive Him in His light, I saw He would give power to become the sons of God; which power I had obtained by receiving Christ."\*

With other Christians, Friends believe in God the Father of omnipotent power and infinite love. They believe in His Divine Son, Jesus Christ, Who came to reveal to men His nature and His love and whose sinless life, sacrificial death and triumphant resurrection offer the way for our salvation. We cannot fathom with finite minds the mystery of His personality nor comprehend the meaning of His incarnation; but by simple child-like faith in Him, our souls may come into newness of life and be saved

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\**George Fox, an Autobiography*, p. 102.

from the power of sin to righteousness as we follow Him in loving and loyal obedience. Friends place special emphasis on the ever present Holy Spirit active in the hearts of men. This power they call the Light Within or the Light of Christ or the Seed of God. They hold this Spirit is in greater or less degree in every man, but that only as men are obedient to the truth revealed in their hearts, only as they turn to Jesus Christ through His Holy Spirit and follow Him, can they be made free from the power of sin and become children of Light. George Fox says again, "I was to bring them off from all the world's fellowships and prayings and singings which stood in forms without power, that their fellowship might be in the Holy Ghost and in the eternal spirit of God; they might pray in the Holy Ghost and sing in the Spirit and with the grace that comes by Jesus; making melody in their hearts to the Lord, who hath sent His beloved Son to be their Saviour and hath caused His Heavenly sun to shine upon all the world and His Heavenly rain to fall upon the just and the unjust as His outward rain doth fall and His outward sun doth shine on all."\* And again, "The Lord God hath opened to me by His invisible power, how that every man was enlightened by the Divine Light of Christ, and I saw it shine through all; and they that believed in it came out of condemnation and came to the Light of Life and became children of it."

This belief in the immediate presence of the Light of Christ within the soul and in His power to transform men into sons of God has been the vital message of Quakerism wherever it has been effective. It is a faith that does not stand on ritual or creed, but on the experience and practice of the presence of God in the individual heart. It is universal in its scope, and speaks to the spiritual needs of all men.

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\**George Fox, an Autobiography*, p. 104.



“It is as a ‘religion of life’ that Quakerism will be presented in the future and is being presented now. Its distinguishing note will be its resolve to bring all this human life of ours under the transforming power of Spiritual Life . . . .” “It will tell of a Christian experience that makes all life sacred and all days holy, all nature a sanctuary, all work a sacrament, and give to every man and woman in the body fit place and service.”

“Its concern will be to multiply men and women who will have a message of power because they are themselves living in the power of God, who will spread the Light because they are themselves the children of Light. It will claim the whole of a man’s life, and the whole of life, individual, social, national, international, for the dominion of the will of God.” \*

Growing directly out of this belief in the Inward Light is our ideal of worship. The Holy Spirit speaks directly to the human soul, and worship is a personal communion with God and a yielding of our wills to the Divine Will, for which no form of service nor aid of clergy is necessary. This communion may be realized in a true and vital way in assemblies even though there be no vocal service; a living silence may be so filled with the Divine Presence that all who worship become conscious of it and are drawn together in unity under the power of His love. This unity differs from any human leadership and transcends our analysis. Each worshipper has his part in producing it. George Fox says: “The least member in the Church hath an office and is serviceable and every member hath need of one another.”† As all unite before the true Head of the Church, a spiritual democracy becomes a reality. Vocal service in such a meeting, whether prayer or exhortation

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\**Message and Mission of Quakerism*, Braithwaite and Hodgkin.

†*Epistles*, 1698 edn., p. 290.

or teaching, should be uttered under the direct guidance and authority of the Holy Spirit. However, we fully recognize the importance of intellectual and spiritual training on the part of each member, in preparation for any service which may be laid upon him, that when the commission is given, he may serve with his fullest ability as well as with a ready and glad heart.

Our faith in the direct access of the seeking soul to Christ has led to our emphasis on the vital importance of the one true baptism, that of the Holy Spirit, and the spiritual partaking of the body and blood of Christ. Therefore, we do not observe the rites of water baptism and of the Lord's supper, because we believe they tend to satisfy the conscience with a symbol instead of with the essential and continual spiritual experience of cleansing and communion into which our Master would lead His followers.

The belief in the immediate manifestation of the Light to all men has led to a fuller recognition of the dignity and value of every human soul. This recognition has found expression in many practical ways. The equality of women in the ministry has been recognized from the earliest days of the Society, although until recent times they have not had equal responsibility and authority in the administration of Church affairs. In the early days, when sharp class distinctions prevailed, it was customary, and often required, to address a superior with the plural pronoun "you", and an equal or an inferior with the singular forms "thou" and "thee"; but Friends felt it a duty to address a single person with the singular forms, regardless of class distinctions. When hats were doffed to honor a superior, Friends wore their hats as a protest against aristocratic and other distinctions. The spirit of these testimonies has always been recognized by the Society of Friends.



Belief in the brotherhood of all men implies our responsibility to all classes and races, and has led to our interest in the education and uplift of Indians and Negroes; to our protest against human slavery and to our work for the freedom of men. From early times individual ministers and other Friends have traveled to distant lands to carry the gospel message to other races and peoples and of late years our interest in Foreign Missions has grown broader in spirit and in scope.

A definite desire for the application of Christian principles to trade and business originated with George Fox and John Bellers in the seventeenth century and was continued by John Woolman and others in the eighteenth century. Of late we have grown increasingly concerned for the improvement of industrial conditions and a better application of practical Christianity in our industrial life. Friends have long been actively interested in bettering conditions in prisons and improving methods of dealing with criminals.

The conduct of business meetings is based on the belief that Christ is the Head of the Church and that the business as well as the worship of our meetings is under His direction. Any member is at liberty to participate in the conduct of the business and to express his views on any subject brought forward. If the meeting cannot act on any matter with a large measure of unity, the subject is passed over without action. Business is conducted without voting and without the ruling of a majority. The presiding officer is a Clerk whose duty it is "to gather the sense of the meeting," that is, after due deliberation and waiting for the Divine Guidance to state what seems to be the judgment of the group. Subjects of routine business are usually introduced by the clerk, but any member is at

liberty to bring up a matter which he feels should be considered by the meeting.

We believe that in the Scriptures God has given to men through His inspiration a progressive revelation of His nature and of His will, culminating in the revelation of Himself in the life and teachings of Jesus Christ. In the Scriptures are found inexhaustible riches of teaching, counsel and wisdom. Under the guidance of the Holy Spirit we hold that we are given discernment of what in them is vital to our spiritual growth. But Friends have ever been foremost in maintaining the supremacy of the Holy Spirit over the Scriptures, as the primary source of our life and leading. Following this leading of the Spirit, our sense of what is right must be in agreement with our Lord's teaching as recorded in the New Testament. While the Scriptures are the great store-house of spiritual truth, they do not preclude the possibility of fresh and continuous illumination in harmony with them, leading on to further understanding of Truth and testifying to the infinite source of Light and Life. Our faith in the direct communion of the soul with the Father implies His power to lead into ever fuller understanding of Him and His truth. . . . "The inspiration of the Holy Spirit has not ceased. We believe there is no literature in the world where the revelation of God is given so fully as in our New Testament Scriptures. We go back to them for light and life and truth. But we feel that the life comes to us, not from the record itself, but from communion with Him of whom the record tells. . . . It is the living Christ we want to find, the eternal revealer of the will of God. It is the spirit behind the letter that we need."\*

It is our faith that Jesus Christ came to establish a Kingdom of God and that spiritual principles which apply

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\*Statement prepared by Yorkshire Quarterly Meeting, 1919.



to the individual apply also to social and international relations. As He taught us that love is the fulfilling of the law, so love should manifest itself in the dealing of men with men, till the brotherhood of man shall have broken down race antagonisms and national hatreds. This belief has led Friends from their beginning to oppose all war, and to maintain that position even in war time. Age-long experience has demonstrated the futility and folly of violence as a method of settling differences. We confess our faith in the way of love which Jesus taught as the only true, just and practical solution of differences between individuals, nations and races. To the education of men into the spirit of brotherhood, the Society of Friends should contribute whole-hearted devotion and zeal.

The foregoing are some of the ideals for which Friends stand. They are not a formal creed. We adopt no fixed and binding statement of faith, because God is continually disclosing to men fresh revelation of His truth as they are able to receive it. If there is one word that expresses the demand of men in regard to religion, it is Reality. They are not reached by creeds that cannot be translated into life and conduct. Only as we follow a way of life, not merely a statement of belief, only as we put our faith to the test in daily life and service, will it avail. We believe earnestly in the practicability of these truths, if we live in that soul communion which draws its power from the living God. We love the fellowship of those who seek reality and truth in religion. No faith can satisfy that is not sincere and real and that cannot stand in the clear light of truth. We welcome among us those whose fellowship is with the Father and with His Son, Jesus Christ, realizing our own need of help both human and Divine. We desire to join hands with all who endeavor to bring to realization the Kingdom of God on earth.





# HISTORICAL SKETCH

OF

## PHILADELPHIA YEARLY MEETING

The religious movement that developed into the Society of Friends first took definite direction under the ministry of George Fox in England in the year 1647. Soon a group of men and women, known as "Publishers of Truth," were carrying the new spiritual message throughout Great Britain, to Ireland, and to many parts of Europe. The first Quakers in America reached New England in 1656. Others followed, and soon the number of Friends grew into congregations. As stated in the Introduction, General Meetings were established in New England in 1661, in Baltimore in 1672, and in Virginia in 1673. George Fox, visiting the American Colonies in 1672, found a settlement of Friends at Shrewsbury, where "they had a large and precious meeting," to which "Friends came out of most parts of New Jersey."

The first settlement of Friends on the Delaware was in "West Jersey." This was in 1675, when John Fenwick and his associates landed at Salem. Robert Wade, who crossed the Atlantic on the same ship as Fenwick, located at Upland, now Chester, Pennsylvania. Two years later meetings for worship were established at Burlington, N. J. They were held at first in tents, then successively in the houses of John Woolston, of Thomas Gardner, and of his widow. A meeting-house was not built until 1686.

At Burlington Monthly Meeting, held on the second of Third Month (O. S.), 1681, it was unanimously agreed that a General Meeting be held yearly in Burlington. The

first of these met in Thomas Gardner's house the last day of Sixth Month (O. S.), 1681, and is regarded as the first session of Philadelphia Yearly Meeting; and it was then decided to set up a Women's Meeting also.

At this time steps were taken to get into communication with more distant Friends so that there should be established a General Yearly Meeting to embrace the region from New England on the north to Carolina on the south. This proposed plan was never put into effect.

For a time two Meetings were now held each year, one at Burlington and the other at Philadelphia, both comprising the same members. In 1683 the one at Philadelphia met only one month after that at Burlington above referred to.

Two years later, however, when in session at Philadelphia, Friends agreed to have but one annual General Meeting, to be held alternately at the two places, the next one, in 1686, to assemble at Burlington "on the first First-day in the Seventh Month [O. S.], for worship, and the Fourth-day to be the men's and women's Meetings." The Meeting now assumed the title of "The General Yearly Meeting for Friends of Pennsylvania, East and West Jersey and of the adjacent Provinces." From that time there has been but one Meeting a year.

In 1712 it was proposed to hold all the sessions in Philadelphia, but not till 1760 was this change finally made.

The Meetings assembled at first in the first week and then in the third week of what is now Ninth Month (being Seventh Month (O. S.)). In 1798 a further change was made because of the frequent epidemics of yellow fever with which Philadelphia was scourged. As these were always in the summer and autumn, the third Second-day in the Fourth Month, was fixed as the date for opening the



sessions. This remained the practice till 1915, when the present rule was adopted. This calls for the Meeting to convene on the last Second-day of the Third Month, the Yearly Meeting for Ministers and Elders beginning on the Seventh-day preceding.

In 1703 several of the Quarterly Meetings sent to the Yearly Meeting papers relating to good order and discipline in the Church. A committee was appointed to consider these suggestions and to propose action relating to them in connection with certain rather disjointed rulings, disciplinary in character, adopted by the Meeting at various times.

In 1704 that Committee reported a discipline in two parts, the first of them being chiefly composed of advices, and to a considerable extent made up of Scripture quotations and references. Part II dealt with Procedure. Part I was specially directed to be read in Youths' Meetings, and the whole Discipline was to be read in subordinate meetings once each year. At many subsequent sessions of the Yearly Meeting, parts of the Discipline have been amended, and it has been considerably revised several times as a whole in order to adapt it to changed conditions.

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## WORSHIP AND MINISTRY

Our conception of worship is based on a deep-seated faith that God is Spirit, as Christ taught at Jacob's well, and that man, as spirit, can respond to Him and enter into direct communion and fellowship with Him. This faith in the nearness of God as Spirit sprang out of a fresh and wonderful experience of God in the lives of George Fox and the early Friends. They felt that they found Him as

they walked in the fields or as they sat in the quiet of their meetings and they arrived at an unwavering certainty of the real presence of God in the lives of men, which gave them unusual inner strength and spiritual power.

It was out of that experience and that great conviction that their new type of congregational meeting was born. There was a naked simplicity to this meeting for worship. It was held in a bare, unadorned room, with no external aids. The thoughts of all turned inward and all expectation centred on the dawning of a Light that was to rise as a Day Star within themselves. There were no officials, no books, no instruments, no choir, no outward sacraments. There was nothing but a group of men and women and little children gathered together in the lofty faith that God was near them as a refreshing and vitalizing presence in their midst.

The most novel feature of this meeting was the use of silence as a sacred way of worship. In former times silence had often been practised, but it had usually been regarded as a yoke, a burden, an ascetic task. Men surrendered the pleasure and joy of speech because it was a hard sacrifice to make and therefore would win favor from God.

Nothing remained of that idea in this new form of worship which the Friends inaugurated. They accepted silence, not as a sacrifice, but as a glorious way of discovery. It was a thrilling experiment. There were often tears of joy, signs of rapture on their faces as they sat in the living, palpitating hush. Sometimes a tremulous movement swept over the whole company like a fresh breeze over ripe grain. The silence was for them a true sacrament of life, a communion of the real presence. No one who reads their reports can miss the thrill which they felt in their high time of silent worship. "The Lord," says John Burnyeat, describing these occasions, "wrought in our



hearts, which still united us more and more unto God, and knit us together in the perfect bond of love, of fellowship and membership, so that we became a body compact, made up of many members, whereof Christ Himself became the Head.”\*

The well-known quotation from Robert Barclay says, “For when I came into the silent assemblies of God’s people, I felt a secret power among them which touched my heart; and as I gave way to it, I found the evil in me weakening and the good raised up.”†

What was true of the past may also be true of the present. The basis and principles of communion and worship remain unaltered. Today, as of old, “Spirit with spirit can meet,” and hush and silence are still effective preparation for hearing the voice of God.

In earlier times and among other forms of religion, silence had for the most part been practiced by individuals as a method of private prayer. A man or a woman of intense devotion would withdraw to a lonely cell or other quiet retreat to meditate and pray undisturbed by the presence of his fellows. The Friends inaugurated a much wider use of silence. They discovered the fact that the power in silence is greatly heightened by group fellowship. No one has interpreted the idea better than did Robert Barclay, speaking out of his own experience. “As many candles,” he says, “lighted and put in one place do greatly augment the light, and make it more to shine forth, so when many are gathered together into the same life there is more of the glory of God, and His power appears to the refreshment of each individual, for each partakes not only of the light and life raised in himself, but in all the rest.”‡

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\**Life of John Burnyeat, Friends’ Library*, vol. xi, p. 124.

†*Apology*, xi: 7.

‡*Apology*, Phila. edn., p. 357.

Of course this heightening of the individual through the power of the corporate group does not take place so long as the silence is passive and perfunctory. Mere dull, dead silence has in it no virtue. The cumulative power works only when many souls become intensely expectant and bend their efforts in unison to feel after and find the deep underlying life of their lives.

How the power circulates in silence is difficult to express in words. The Spirit flows from vessel to vessel, hearts communicating even when lips are sealed. It may be a contagious radiance caught from face to face, a throb and pulse of life dimly felt.

In corporate silence new reservoirs of energy seem to be tapped, and the soul to come in sight of truths which eye has not seen, nor ear heard, and larger life-purposes to form as though influences from above were pulling at the will. That is the ideal.

This use of silence, as a means of fusing the whole gathering into one undivided group, has been historically very significant. It has made possible a society more or less held together by its common experience and group-consciousness of God.

This practice of silence, too, more than any other single thing has made possible the Quaker experiment in spontaneous ministry. At its best the praying, or the speaking, comes out of this living silence, through some member who is in a real sense the mouthpiece, or attuned organ of the meeting under the guidance of the Spirit. Some word of prayer or of prophetic utterance wells up in him and voices the instinctive need of the whole group, and has the life of the meeting in it and behind it. The speaker is more than an individual, he is organically and vitally bound in with the rest, into the mystical and eternal God, whose life is flowing through them all.

This of course refers only to that spontaneous "prophetic" type of ministry which rises without previous conscious preparation and feeds the flock because it meets their need and speaks to their condition. But there are other types of ministry just as important as this which cannot be neglected without entailing loss to the entire group. There is also a type of ministry which grows out of a preparation of mind and spirit not for a special occasion or service but which equips the whole man through study and insight to be a finer and keener tool in the Master's hands. This is a teaching ministry which is given out of a long preparation of thought and experience, but which waits for the guidance of the Spirit to know when, where and how it shall be uttered. It may be expressed as an orderly unfolding of a truth or a treatment of a moral or religious problem or an exposition of the foundations of faith. The finer the equipment of intelligence, culture, wisdom and spiritual power, provided the whole man is devoted to the Master, and the service is prompted by His Spirit, the greater are the possibilities for service of such ministry, both within and without the Society.

Simple messages coming from young members, or those who speak only occasionally, and given under a sense of the Divine call, bring often a definite uplift and inspiration to the meeting.

If we are to appeal to our age, we need meetings where great, vital, constructive, inspiring messages of life are given forth. Most of us have heavy loads to bear. We often find our own experience thin and inadequate. We lack personal vision and we want someone to help us to greater insight and to higher levels. Most of us need to be lifted above our little horizon and shown the wider sweep of things. We need a ministry so definitely inspired that it interprets the truth of God to us, not alone in terms



of momentary experience, but in terms of the growing revelation of God through the ages. We are in a different world from that simple, uncomplex world of an earlier time, and we must face life as it is now, and not as it once was; and in this world of today it may be taken as an unescapable fact that the great majority of those who attend a place of worship need an inspiring, illuminating and constructive message. It is a question then of the first importance how we can cultivate and foster a ministry of deep insight and spiritual power yet keep it under the direct guidance of the Spirit and how make the Quaker Meeting, so unique in its method, serve the present world with its grave problems and eternal issues.

There is one other essential point which needs to be considered. Worship must not be treated, and is not treated by Friends, as though it were the final haven where the soul's quest and venture end. To attain a peace of God that passes all understanding and that garrisons the heart and mind is beyond question an unspeakable good. To be raised up into a certainty of His presence and His love is to have reached one of the supreme experiences of this human life of ours. At the same time, it is a preparation for another aspect of life, which lies beyond it. We are organized for action. Our moments of wonder and joy, our experience of invading energy, must not end in emotional thrill; they must be translated into deed and life and be passed on through personal contacts and social influences.

Worship rises to its greatest height not in the cave of the hermit or the cell of the monk, but in the life of the good person who is eager to let God's light come through so that those in the dark may see it and rise by it. The vision of God leads directly to the practice of His presence. One day in a rapture, George Fox heard a Divine voice

say to him, "Thou art in my love."\* But instead of sending him on a search for more raptures and more thrilling voices, it sent him out into the lanes and byways of England to call men everywhere to the Light and it gave him the conviction that one man in the power of God "could shake the country for ten miles round!"

Jacob's angels, in the vision at Bethel, were going up and coming down the heavenly ladder—going up for power through contact with God and coming down for service. And this double journey remains still the way of life—up for vision and back into the channels of life where our service lies.

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## MEETINGS FOR WORSHIP

"Dear Friends, keep all your meetings in the authority, wisdom and power of Truth, and unity of the blessed Spirit, and the God of Peace be with you."†

The Love, Power and peaceable Spirit of our Lord Jesus Christ is alone the true authority for all our meetings.

While Friends recognize that worship in its largest sense should include every act in the daily life of an individual, they recognize also the more restricted phase of worship which consists in the gathering together of men and women for the purpose of waiting upon God in fellowship. The Meetings of the Society of Friends for public worship are held at appropriate times and places, on the principle of silence without the mediation of an individual between the worshipper and God. They are based on the eternal reality that God is Spirit, and that acceptable worship must be in Spirit and in Truth. The organized

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\**Journal*, bi-cent. edn., vol. 1, p. 47.

†Phila. Yearly Meeting *Discipline*, 1903 edn., p. 88.

worship of God through the corporate church is of prime importance in Christian civilization, and there is an imperative call to all Friends to carry their full portion of the responsibility for its continuance in Gospel purity.

Friends should therefore meet for public worship not less often than once in each week, regularly, on the First-day of the week, and when possible, about the middle of each week. The time and place of such meetings should be arranged by Monthly Meetings.

Our meetings should be open to all who are willing to join in our manner of worship, whether they be in membership with us or not, and Friends should be careful to extend a cordial and general invitation to that effect.

The varieties of true worship are endless. God has innumerable ways of speaking to men. We shall find His voice difficult to hear if our Meetings are rigidly formal, but clear and powerful if they are fresh and lively times of waiting together before God, and of worshipping our Heavenly Father in one another's company.

The atmosphere should be free from restraint upon any who would communicate a right message to the Meeting. Our meeting-houses are a convenience for public worship, but God is not confined to a house, nor a meeting to four walls. The Divine Spirit dwells in the human heart and wherever there is a meeting of those whose hearts yearn to be in closer union with the Spirit of God, there may be a meeting for worship.

The position of the Society of Friends on individual and group worship has been stated in the Introduction and in a chapter on Worship and Ministry. In our Meetings for Worship we gather to draw near to God in fellowship. Recognizing the reality of His presence and guidance, we wait in silence, that the Head of the Church may have opportunity to direct His people. The silence is a means



to an end. If it is a real way of approach to our Heavenly Father, it must be positive, not negative, active not passive. In such an atmosphere of worship, attentive and expectant, any one may receive a message to be shared with the whole group, or no vocal message may be given. The essential thing is the fact that we have felt God's presence among us as we have sought to draw near to Him in united worship, and that through this communion we have received fresh visions of His purpose for us individually and as a people, and renewed strength to do His will.

Such a Meeting depends in no way upon the numbers which are assembled. Jesus spoke not only to the multitude by the sea of Galilee, but to the Samaritan woman and her companions by the well at Sychar. He has told us also that "where two or three are gathered together in my name, there am I in the midst of them." God's message has the same authority whether it comes to the crowded assembly or in a little group in an inner chamber. Wherefore, dear Friends, you are exhorted to accept your obligation to attend meeting whether the assembly be great or small.

We encourage Friends who may be in isolated places, remote from meetings for worship, to observe diligently periods of religious retirement, and where possible to collect their families and neighbors for this purpose.

"All Friends, everywhere, keep your Meetings waiting in the Light, which doth come from the Lord Jesus Christ; so will you receive power from Him, and have the refreshing springs of life opened to your souls, and be kept sensible of the tender mercies of the Lord. And know one another in the life, and in the power which comes from the Lord Jesus Christ." \*

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\* George Fox, *Journal*.

## PRAYER

The life of the soul, our spiritual life, must seek sustenance continually of God in prayer. This is the open avenue from our weakness to His strength. In this seeking we shall find ourselves joining in the disciples' plea, "Lord, teach us to pray." Without form of words He will respond to our varying needs. As we realize our shortcomings, we shall be bowed in penitence and intercession; as we have visions of His unfailing mercy and power, our hearts will overflow with thanksgiving and praise; those who are near and dear to us; our own circle of family and friends, will be upon our hearts and we shall be strengthened to commit them in confidence to His heart of love; the Church or the world at large with the need of Christ will become our special burden, and we shall be able to realize His partnership in ministering to these needs.

Thus at all times and in multiplied ways the life of prayer will encompass us and we shall understand in some measure the apostolic injunction to pray without ceasing. Very particularly shall we realize as we are united to others in worship the spirit of united prayer and the baptizing power brought upon assemblies by it. This spirit upon such occasions may find utterance through us in vocal offerings to the comfort and edification of the gathered Church.

"We ask Friends to remember the opportunity for prayer and communion afforded in daily life by a silent pause at the commencement of each family meal. . . . Silence may check our thought amid the rush of outward life, and call us to an inward act of devotion, by which the meal may be made a sacrament. . . ."\*

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\* *Christian Practice*, London, 1925.

“The practice of beginning and concluding meetings for Church affairs and committees or conferences with a time of worship is of great value and significance, and we would plead for the maintenance and extension of these opportunities for communion and spiritual refreshment, in which the business and interests of daily life may be kept in conscious relationship with the eternal Source of our strength, and in which, too, we may be brought into the quietness and collectedness of spirit so essential to the right discharge of business.”\*

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## WATER BAPTISM AND THE LORD'S SUPPER

The disuse of water baptism and the Lord's supper came about naturally among the founders of Quakerism. It is explained by the same fundamental principles that controlled their conduct in other matters. The thought that possessed the early Friends, that filled them with joy and peace in believing, was the certainty that God dwelt with them and with all men. He was to be apprehended directly and there was, therefore, no need of intermediary whether of priest or rite. Conscious of the baptism of God's Holy Spirit, they felt that there was no need of a baptism with water which could be at best but a symbol of the great reality. In the experiences of everyday life, and in their times of corporate waiting upon God they communed with Christ and fed upon Him, the Living Bread. Not only eating and drinking were to be in remembrance of Him, but the whole life was to be lived in that remembrance.

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\* *Christian Practice*, London, 1925.



In accordance with this attitude, the Quaker approach to these questions is not through argument based upon specific and isolated texts, but through the desire to know the mind and spirit of Christ as revealed by the whole New Testament. Yet since many sincere persons attach importance to texts, a brief statement in support of Friends' position seems appropriate. That position essentially is, that Christ has come to bring in a new era of spiritual religion, which leaves behind all ritualism as belonging, in principle, to the times of "the law."

We call attention to the saying, "God is a Spirit: and they that worship Him must worship in spirit and truth," and we feel therefore justified in discarding the current forms and ritual of public worship; not by *negation*, but by a fuller and stronger affirmation of the necessity of spiritual baptism and of the sacraments of life.

In regard to water baptism, the Quaker position is summed up in the words of Jesus, "John indeed baptized with water, but ye shall be baptized with the Holy Spirit," and in the saying of John the Baptist, "I indeed baptize you with water, but there cometh He that is mightier than I, the latchet of whose shoes I am not worthy to unloose: He shall baptize you in the Holy Spirit and in fire", (Luke iii:16), a saying often repeated in various forms in the New Testament. It represents a fundamental transition from one age of religion to another, from the age of forms to the age of realities. Friends hold that water baptism and a simple form of memorial meal were permitted to continue for a time in the Apostolic church. However, they pointed out, that in their opinion, Christ did not intend the permanent continuance of these outward forms; His purpose was that these should give way to a pure "religion of the Spirit."

This intention appears in what is historically the

earliest and the fullest account of the Lord's Supper, that of I Cor. xi: 25, "This do, *as oft as ye drink it*, in remembrance of me." The disciples were celebrating the Jewish Passover, and the Lord said to them, "*As oft as*" ye partake of this Passover, whenever you observe the Jewish ceremony, remember Me. These words "*as oft as*," are not regarded by Friends as the institution of a rite, but as giving a new content to the observance.

Friends believe themselves further justified in these positions by the reality of their own experiences. Without ritual, they find themselves able to worship in spirit and in truth. Without water baptism, they are cleansed and purified by the baptism of the Spirit. Without the Lord's Supper, they, nevertheless, hold communion with Him. In each case, though discarding the outward and visible form, they humbly but confidently feel themselves possessed of the inward and spiritual grace.

In further confirmation of this view, Friends cite the message of Christ to the Church of Laodicea, "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me." "This was the supper that Christ preached to John and to the church, after He was ascended; for John had taken the supper of the elements of bread and wine in the same night that Christ was betrayed, before He was crucified, but now John writes to the church and tells them of another supper', which is a nearer and more inward supper than taking the elements of bread and wine in remembrance of Christ's death, which Christ gave to His disciples before He was crucified and said, 'As often as ye eat this bread and drink this cup, do it in remembrance of me, and to show forth His death till He come'; but after Christ was risen and ascended, He saith, 'Behold, I stand at the door and knock: if any man hear my voice

and open the door,' to wit, of his heart, mind and soul (by joining to the light, grace and truth of Jesus), 'I will come into him and sup with him and he with me'; and is not this supper beyond, and a further supper, than taking the elements of bread and wine in remembrance of His death?''\*

While these are our convictions, we have respect for persons who find satisfaction and help through ritual and ordinance. Much depends upon the spirit in which they are practiced. Many observe them without obscuring the reality by the form, or substituting the shadow for the light. For ourselves we long rather for an inward seeking for the presence of God without ritual or priest, for that inflowing of the Spirit of God into our hearts which is the reality of baptism, and for that conscious spiritual fellowship and strength which is the veritable communion with God.

“To the soul that feeds upon the bread of life, the outward conventions of religion are no longer needful. Hid with Christ in God, there is for him small place for outward rites, for all experience is a holy baptism, a perpetual supper with the Lord, and all life a sacrifice, holy and acceptable unto God. This hidden life, this inward vision, this immediate and intimate union between the soul and God, this, as revealed in Jesus Christ, is the basis of the Quaker faith.”†

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\*Quoted from George Fox, in *Gospel Truths Demonstrated*, 1706, p. 903.

†John Wilhelm Rowntree: *Essays and Addresses*, p. 100.



## THE VALUE AND USE OF THE BIBLE

We highly value the Scriptures of the Old and New Testaments. We find in them the record both of man's gradual discovery of God and of God's progressive revelation to men. We see how this revelation was achieved through a series of spiritual pioneers or spokesmen, named and unnamed, the heroes and writers of the Bible. "God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in his Son."\* We admire the variety, intimacy and sincerity of these records, and through many generations have found in reading them an inexhaustible fountain of refreshment and renewal for our spiritual life. They nourish and confirm our own religious aspirations and experiences. "God hath seen meet that herein we should see as in a looking-glass the conditions and experiences of the saints of old, that, finding our experiences to answer to theirs, we might thereby be the more confirmed and comforted, and our hope of obtaining the same end strengthened. This is the great work of the Scriptures, and their service to us, that we may witness them fulfilled *in* us, and so discern the stamp of God's spirit and ways upon them, by the inward acquaintance we have with the same spirit and work in our hearts." †

Though we agree with our fellow Christians in this high esteem for the Scriptures, from the earliest days the Society of Friends has regarded them as the record of revelation rather than the revelation itself, and has insisted that the Scriptures be not substituted for the Spirit which gave them forth or for Christ or for the Inner Light to

\*Hebrews, i: 1.

†Robert Barclay, *Apology*, Prop. III (Eighth Edition, 1765, p. 63).

which they testify. They are not the primary rule for faith and conduct, though genuine experience and sound moral conviction are found to be confirmed by them. George Fox explains his early "openings" thus:—

"These things I did not see by the help of man, nor by the letter, though they are written in the letter, but I saw them in the light of the Lord Jesus Christ, and by His immediate Spirit and power, as did the holy men of God, by whom the Holy Scriptures were written. Yet I had no slight esteem of the Holy Scriptures, but they were very precious to me, for I was in that Spirit by which they were given forth: and what the Lord opened in me, I afterwards found was agreeable to them." \*

In this manner Friends have been inclined to appropriate the experiences of Divine revelation described in the Bible as guiding truths for modern times and not to isolate them and set them apart as a unique and completed process of past history. Isaac Pennington wrote long ago: "The weight of the words which are from God's spirit is according to the strength of life which he pleaseth to clothe them with . . . The message that he thus sends in any age hath a peculiar reference to the state of the world, and the state of the people of God in that age; and none can slight it (whether it be signified by word or writing) without dashing against God's authority, and despising him that speaketh in these latter days. Yea, the immediate word of the Lord, spoken and declared at this day, by any man to whom it pleaseth the Lord to commit the same, is of no less authority, nor more to be slighted now, than it was in his servants in the days past, by whom the Scriptures were given forth." †

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\*George Fox, *Journal* (bi-cent. ed., p. 36).

†Isaac Pennington, *Works*, Vol. IV, p. 209.

This Yearly Meeting has stated: "Now, we freely admit and have often plainly declared, that the Holy Scriptures contain a declaration of all the fundamental doctrines and principles relating to salvation, and that whatsoever doctrine is contrary to them may, on that account, be justly rejected as false: nor have we ever placed our own, or any other writings, on an equality with them. To say that the Bible is the only authorized record of Divine truth, implies that nothing since the Scriptures were issued has been written by Divine authority; whereas it is evident that there have been many predictions which have since been fulfilled; many epistles of Christian counsel and advice; many treatises on faith and religious experience which have been penned under a measure of the same Divine influence and authority which led holy men of old to write the Scriptures. Did we deny these things, we might naturally be supposed to believe that Divine immediate revelation has ceased and been entirely withdrawn from the church." \*

In accordance with their primary reliance on immediate Divine revelation without intervention of priest, creed, sacrament, or book, Friends have not assigned to the Bible any conclusive or extravagant authority. Robert Barclay, for example, plainly recognized that the canonical books as we have them, are subject to the uncertainty of human judgment in their selection, are sometimes uncertain in their text, faulty in their English translation, and ambiguous in interpretation. Friends have refrained from applying to the Bible the term "the Word of God," and from attributing to the Scriptures themselves saving power, infallible guidance and authoritative finality. Since religion is a life, not a creed, the Bible as a record of lives that have

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\**An Appeal for the Ancient Doctrine of the Religious Society of Friends*, p. 16.



been lived under the Spirit of God has proved a most congenial and inspiring guide, leading to the supreme revelation of God in the life and teachings of Jesus Christ, His Son. The Bible is a rich storehouse of spiritual truth appropriate to the varied needs and problems of every age, and every age must re-discover the message for its own time. Therefore we welcome all the light that spiritual progress and reverent study can bring to illumine its pages.

We believe with the early Friends that these values are not to be acquired by the mere exercise of intellect. The Scriptures can be understood and translated into life by the simple-minded as well as by the wise and prudent; they breathe a spirit and convey truth which can be caught by the most varied people, in times and tongues and places remote from those of their original composition. Nevertheless, we are confident that nothing in them can fundamentally conflict with Truth, and we fearlessly recommend them to the most thoughtful study and inquiry in order that we may obtain a more clear and accurate knowledge of their historical circumstances, purpose and original meaning. George Fox perceived that to be trained in a divinity school and to know Hebrew and Greek did not qualify a man to be a minister of Christ, but he and his companions used, as far as they could master it, the best Biblical learning of their day. Today also the intellectual approach to the Scriptures ought not to be neglected. It may issue in a vital knowing and doing of God's will. "In the absence of a trained ministry Friends more than others need that large numbers of our members should be seriously studying the whole background of our religion and of the Bible. Part of our failure to attract other people to the important truths which we hold is due to a lack of power in expressing these truths." \* We commend

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\*Minute of London Yearly Meeting, 1923.

to our members both older and younger the profit they may secure for themselves and others "through the frequent, reverent reading and the systematic, sympathetic study of the Scriptures."

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## LOVE AND UNITY

"The glory which thou hast given me I have given unto them; that they may be one, even as we are one, . . . that they may be perfected into one, that the world may know that thou didst send me, and lovedst them even as thou lovedst me." (John xvii: 22-23).

This is Christ's ideal for His living church, that each member may be bound to Him and with Him be bound close to every other by the ties of enduring love. His revelation of the Father was a revelation of infinite love, His whole earthly life was an incarnation of that love, the cardinal principle of His message and teaching is love. Love is the test of faith and loyalty in His followers, love for Him expressed in terms of love for His children, our brothers, men everywhere.

Such love is no passive virtue. It is the most vital and creative force in the world and calls for the best in each of us. It is quickened to life by God's love for us, but the impelling force of mind, will and emotion expressed in a persistent purpose is required to make it a real, effective power in our lives. In so far as by His grace we succeed, the church is built up and the cause of Christ advanced. In so far as any member fails, the church is weakened and His purpose delayed.

Fellowship and unity in the church do not necessarily mean uniformity. We find diversity of gifts, of training,

of temperament, of taste,—diversity even of thought and doctrine. The essential unity which binds all together is unity of personal experience and of communion with Jesus Christ, and a love and loyalty to Him which controls our lives.

Such unity in diversity is thus expressed by Isaac Penington: “He that keeps not a day may unite in the same Spirit, in the same life, in the same love, with him that keeps a day; and he who keeps a day may unite in heart and soul with the same Spirit and life in him who keeps not a day; but he that judgeth the other because of either of these errs from the Spirit, from the love, from the life, and so breaks the bond of unity.

“ . . . And here is the true unity, in the Spirit, in the inward life, and not in an outward uniformity  
Men keeping close to God, the Lord will lead them on fast enough . . . for He taketh care of such, and knoweth what light and what practices are most proper for them.  
. . . And oh, how sweet and pleasant is it to the truly spiritual eye to see several sorts of believers, several forms of Christians in the school of Christ, every one learning their own lesson, performing their own peculiar service, and knowing, owning and loving one another in their several places and different performances to their Master. . . . The great error of the ages of the apostasy hath been to set up an outward order and uniformity and to make men’s consciences bend thereto, either by arguments of wisdom or by force; but the property of the true church government is to leave the conscience to its full liberty in the Lord, to preserve it single and entire for the Lord to exercise, and to seek unity in the Light and in the Spirit, walking sweetly and harmoniously together in the midst of different practices.”\*

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\**Works*, 1681 edn., pt. 1, pp. 240, 241.



Lack of love is the arch heresy. No belief or theology which is not expressed in love and forbearance has real importance or meaning in the church of Christ. While mere dogma drives men apart, love is a contagious and uniting force. And to those without the church, the spirit of Jesus, alive and evident in His followers, is the unanswerable argument for His power and reality here and now. The expression of this love of God in the affairs of men, social, industrial, political, racial and international, is the deep and crying need of the world. It is the business of the church to forget differences in leading the world to Him who is the Way, the Truth and the Life.

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## MISSIONS

In its beginning the Society of Friends was a missionary movement along new lines. The message of George Fox came as a fresh discovery to thousands of men, women and children who were ready to receive it. In brief this message was and is "that God has given to us, every one of us in particular, a Light from Himself shining in our hearts and consciences."\* This Inward Light is identified with the Light of Christ which, as it is consciously followed, moulds character and develops conduct in conformity with the Truth as it is revealed in the life and teachings of Jesus. God has implanted something of Himself in everyone of His children. Hence the early Friends often called this Inward Light the Seed, thus implying the infinite possibility of growth and development in knowing the will of God and living it out in all relationships. The new message was, therefore, a call to all men to respond to "That of

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\*Edward Burrough, *Memoir, Friends' Library*, p. 383.

God" in themselves, to realize that the Kingdom of God is within, to yield to the influence of the Holy Spirit, and to find through obedience that the Light of Christ shining in one's soul reveals the Way, the Truth, and the Life.

Those who were first convinced of this freshly-discovered truth did not think of themselves as founders of a new sect. They felt an impelling call to sound forth this message of universal scope in the faith that many of tender spirit must respond to it. They called themselves the Publishers of Truth, and soon there were traveling throughout England many men and women who lived in the presence of their Lord, holding themselves at His disposal to go whithersoever He should send them. They had no doubt of God's leading, nor of His presence. They could say as did the leaders of the early church, "We are witnesses of these things, and so is the Holy Spirit whom God hath given to them that obey Him." (Acts v:32).

This early missionary zeal led to a rapid extension of the work in other parts of Great Britain and in foreign lands. A conference to seek guidance and direction for the movement and to raise necessary funds was held at Skipton, England, as early as 1658. The General Epistle issued by this meeting gives a good idea of the spirit, aims and extent of the movement, as does also the following letter issued by the Skipton meeting of 1660.

*"Dear Friends and Brethren:—*

We, having certain information from some Friends of London of the great work and service of the Lord beyond the seas, in several parts and regions, as Germany, America, Virginia, and many other places, as Florence, Mantua, Palatine, Tuscany, Italy, Rome, Turkey, Jerusalem, France, Geneva, Norway, Barbados, Bermuda, Antigua, Jamaica, Surinam, Newfoundland, through all which

Friends have passed in the service of the Lord, and divers other places, countries, islands and nations; and ever and among many nations of the Indians, in which they have had service for the Lord, who through great travail have published His name and declared the everlasting gospel of peace unto them that have been afar off, that they might be brought nigh unto God, and be made partakers also of the same common salvation, through the riches of His love and grace which have abounded unto usward, that we might show forth His goodness and faithfulness, and salvation unto the ends of the earth, and for this end and purpose the Lord moved many to deny their country, and to leave their families and estates, that they might fulfil the will of the invisible God which hath been effected and done by divers who have been moved thereunto, whereby the Truth hath been published, and the work of God greatly prospered in many parts, places, countries, nations and islands, which in the hearts of many, is a sweet savour, which causes the faithful to rejoice. . . . For England is as a family of prophets which must spread over all the nations, as a garden of plants, and the place where the pearl is found which must enrich all nations with the heavenly treasure, out of which shall the waters of life flow, and water all the thirsty ground, and out of which nation and dominion must go the spiritually weaponed and armed men, to fight and conquer all nations, and bring them to the nation of God, that the Lord may be known to be the living God of nations, and His Son to reign, and His people to be one."

This militant first period of Quaker missionary effort led to a great ingathering of members and broadening of the field. It gave place to a period of organization and settling down which in turn passed into a long period of "quietism" from which the Society of Friends emerged



slowly toward the close of the nineteenth century. It was a period of introspection and of severe repression. There was a morbid fear of mistaking the call to service and of acting in one's own will and way instead of through the the guidance of the Light within. This over-sensitiveness resulted in a Quakerism that was in many respects the antithesis of that of the first period.

Even so there developed during this second period a missionary movement of distinctive character that had far-reaching influence for good. It manifested itself through the labors of relatively few men and women, who, after long self-examination and hesitation, yielded to unmistakable calls to service along lines of broad philanthropy and social amelioration. Through consecration and obedience they grew in power and assurance, and in a number of instances their work assumed authority and influence under Divine guidance, and had important results both at home and abroad in widening the application of Christianity generally, and in deepening the channels of Christian thought.

The chief objects of this movement were the freeing of the bodies, minds, and spirits of our fellow-men from the shackles imposed by human slavery, economic disadvantage and religious intolerance. The appeal was made chiefly to those in positions of power and influence to recognize the sacredness of personality in all men, and to fulfil the obligation of brotherhood in the Spirit of Christ. With this appeal went the faith that there was in all men, however debased by oppression and lack of opportunity, the possibility of rising to full stature in Christ Jesus. Thus under changed conditions and differently expressed, the movement was consistent with the original Quaker impulse and grew naturally out of it.

Characteristic of the movement are the labors and

journeys of John Woolman, Anthony Benezet, Thomas Shillitoe, William Allen, Daniel Wheeler, Stephen Grellet, and Elizabeth Fry, with their concerns for Indians, Negro slaves, Russian serfs and prisoners in mind and body the world over, and their zeal and practical plans for freedom, education, better social and economic conditions, and for prison reform.

The missionary effort of the Society of Friends had hitherto been itinerant in nature, based upon individual concerns for specific service. During this period, however, began the great foreign missionary movement that developed rapidly in the evangelical churches of Great Britain and the United States with resident missionaries devoting many years or their entire lives to the service, supported by the Church at home. Because to many Friends pecuniary support of missionaries seemed to endanger our testimony to a free gospel ministry, there was delay in entering upon this new field of Christian endeavor.

Gradually the conviction grew among concerned Friends that brief and transient visits, though very useful for instruction and edification, are not all that is required to extend in non-Christian lands the knowledge and practice of Christianity, and that a way should be opened and provision made for rightly qualified Friends who may feel drawn to take up their residence abroad for Christian service. This conviction grew up among Friends simultaneously in Great Britain and in various Yearly Meetings of the United States. At first the concern was borne by groups of Friends who united in committees and later organized Foreign Missionary Associations, but finally the work was taken over as part of the organized activities of the Yearly Meetings.

Beginning in 1866 with the establishment of a mission by English Friends in the central part of India, the work

of the missions has extended under the care of British and American Friends to many fields including China, Japan, Madagascar, Ceylon, Syria, Africa, Mexico, the West Indies, and some Central and South American countries, not to mention educational and religious work among the Indians in a number of different centres,—a list that may be compared with that in the Skipton letter of 1660.

In order more unitedly and effectually to further the concerns of our members for service in foreign lands, Philadelphia Yearly Meeting appointed in 1926 a General Mission Board. An Executive Board to serve for three years is nominated to and approved by the General Board; this Executive Board being charged with the administration of details of the organization. In addition to and to cooperate with the above, Local Boards are appointed in each Monthly Meeting. These Boards are to foster missionary interests throughout the membership, and to report annually to the Yearly Meeting. Members of the Executive Board are to be considered members *ex-officio* of the Local Boards of their respective Monthly Meetings.

This organization is also authorized to take over the administration of the work in Japan which was carried on so faithfully by the Foreign Missionary Association of Friends of Philadelphia for nearly forty years, and which has been instrumental in organizing Japan Yearly Meeting of Friends.

The work of the Society of Friends in reconstruction and material relief in European countries during and subsequent to the Great War has been undertaken in a broad spirit of Christian love and reconciliation. Of late the conviction has grown that the countries we have been helping with food, clothing and shelter, are in need of spiritual help and healing also. A beginning has been made to send



Friends who feel a definite call for such service for visits or residence in Europe where there are openings. This ministry of sympathy and reconciliation in the love of Christ is shared with Friends everywhere, uniting us in closer fellowship.

The field is the world. New opportunities for Christian service are constantly opening; new and broadening conceptions of Truth will become clearer as we are able in humility to understand God's purpose and will for mankind, as revealed in Jesus Christ. New avenues of approach to our fellow-men and fresh methods of presenting the message will develop as each generation advances in knowledge and experience.

To this service followers of Christ are called individually and as a church. It is one that can be shared by old and young alike. As we open our hearts to the Light and are responsive to its guidance, there will be through our faithfulness a quickening of the seed in prepared and expectant hearts.

The gospel commission of the disciple is found in the words of the Master, "I made known unto them thy name, and will make it known that the love wherewith thou lovedst me may be in them, and I in them." (John xvii:26), and "Ye shall receive power when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth." (Acts i:8).

"Let all nations hear the sound by word or writing. Spare no place, spare no tongue nor pen, but be obedient to the Lord God; go through the work; be valiant for the Truth upon earth; . . . Be patterns, be examples in all countries, places, islands, nations wherever you come that your carriage and life may preach among all sorts of

people; then you will come to walk cheerfully over the world, answering that of God in everyone.”\*

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## PEACE—A POSITIVE TESTIMONY

“We entreat all who profess themselves members of our Society to be faithful to that ancient testimony, borne by us ever since we were a people, against bearing arms and fighting.”†

“We utterly deny all outward wars and strife, and fightings with outward weapons, for any end, or under any pretense whatsoever; this is our testimony to the whole world. The Spirit of Christ, by which we are guided, is not changeable, so as once to command us from a thing as evil, and again to move unto it; and we certainly know, and testify to the world, that the Spirit of Christ, which leads us into all truth, will never move us to fight and war against any man with outward weapons, neither for the Kingdom of Christ nor for the kingdoms of the world.”‡

“We feel bound explicitly to avow our continued unshaken persuasion that all war is utterly incompatible with the plain precepts of our Divine Lord and Law-giver, and with the whole spirit and tenor of His Gospel; and that no plea of necessity or of policy, however urgent or peculiar, can avail to release either individuals or nations from the paramount allegiance which they owe unto Him who hath said, ‘Love your enemies.’ To carry out such

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\**George Fox's Journal*, bi-cent. edn., Vol. 1, pp. 315, 316.

†London Yearly Meeting Epistle, 1744.

‡From a Declaration from the Harmless and Innocent People of God, called Quakers, presented to King Charles II upon the twenty-first day of the Eleventh Month, 1660. (For a fuller re-affirmation of the subject, see Yearly Meeting Minutes, 1918, pp. 14-16.)

a profession consistently is indeed a life attainment, but it should be the aim of every Christian. It is a solemn thing to stand forth to the nation as the advocates of inviolable peace; and our testimony loses its efficacy in proportion to the want of consistency in any amongst us.”\*

These statements representing more than two centuries of testing and experiences are characteristic of the peace testimony which the Society of Friends has held with unbroken consistency and clear faith from its origin. In 1650 George Fox, the founder, replied to a troop of soldiers in the parliamentary army, who insisted on choosing him as their captain, “I told them . . . I lived in the virtue of that life and power that took away the occasion of all wars.”†

The witness of the Society of Friends for peace is far-reaching in scope and positive in nature. It depends upon our conception of God and of God’s relation to man. Christ taught the Fatherhood of God and the brotherhood of man; war is the open denial of this Fatherhood and brotherhood. The followers of Christ cannot take part in destroying the bodies of men in whom God has implanted His nature, and who are potentially the temples of the Holy Spirit.

God’s essential nature is love, and at all times Friends have tested their position by the mind of Christ, who reveals the Father. As His church transcends all divisions of nationality, all prejudices and hatreds of nation for nation, and of class for class, so the disciple should express in his life the Spirit of the Master. He is called on to respect all other persons, to love them as he loves himself, to overcome evil with good and to meet his enemies with positive good-will.

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\*London Yearly Meeting Epistle, 1804.

†*Journal*, bi-cent..edn., Vol. 1, pp. 68, 69.



We do not rest our witness for peace on isolated texts: We find war by its very nature to be a contradiction of the message, the spirit, the work, the life and the death of Jesus Christ. We believe Christianity calls for a radical transformation of man, for the creation of a new type of person who loves his neighbor as himself, and for the building of a new social order. Our peace testimony must be inclusive of the whole of life.

“The Christianity which makes war impossible is a way of life which extirpates or controls the dispositions that lead to war. It eradicates the seeds of war in one’s daily life. It transcribes the beatitudes out of the language of a printed book into the practice and spirit of a living person. It is not consistent for anyone to claim that his way of life stops him from war unless he is prepared to adjust his entire life in its personal aspirations, in its relationships with his fellows, in its pursuits of truth, in its economic and social bearings, in its political obligations, in its religious fellowships, in its intercourse with God—to the tremendous demands of Christ’s way.”\*

The roots of war can be taken from all our lives as they were from those of Francis of Assisi and John Woolman. Day by day let us seek out and remove every seed of hatred and of greed, of resentment and grudging, in ourselves and so far as we can in the social structure about us. Christ’s way of freedom replaces slavish obedience by fellowship. Instead of external compulsion, He gives an inward authority. Instead of self-seeking, we must put sacrifice; instead of domination, co-operation. Fear and suspicion must give place to trust and the spirit of understanding. Thus shall we more and more become friends to all men and our lives be filled with the joy which

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\*From *To Friends and Fellow Seekers*. Message of All Friends’ Conference, 1920.

true fellowship never fails to bring. Surely this is the way in which Christ calls us to overcome the barriers of race and class and thus make all humanity a society of friends.

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## SIMPLICITY

Life is exceedingly complicated and in our prosperous country comforts and luxuries surround us. It is easy to be loaded with cares and possessions until our thoughts become wedded to earth, our energies are sapped, the true joy of life fades away, and spiritual progress and service for Christ are hindered. In view of this possibility a pause is needed. We do well to consider the warning of the Apostle Paul to the Church of Corinth, surrounded by wealth and luxury, in a centre of commercial traffic: "I fear, lest by any means, . . . your minds should be corrupted from the simplicity and the purity that is toward Christ." (II Cor. xi: 3).

We believe nevertheless that this simplicity and purity may be maintained even amid the temptations and distractions of a busy life if we but heed another wise saying of the same apostle. He told the Philippians (iii: 13): "One thing I do, . . . I press on toward the goal unto the prize of the high calling of God in Christ Jesus." In other words, it is needful, as Jesus Himself so simply charges us, to "seek first the Kingdom of God and His righteousness." Then we shall seek other things or not, according to their relation to the prime object.

Simplicity does not mean that our lives shall be poor and bare, destitute of enjoyment and beauty. It does not mean that we should reject the bounties which our Father provides if they minister to our higher needs. Anything

that makes us better servants of Christ is to be accepted with thanksgiving. But the possessions or activities that capture the heart and the lures of business, knowledge, fame, or social pleasure that lessen our simple and steadfast devotion to the cause of the Kingdom of God, must go. Even the love for family and friends must not be too absorbing. We must press toward the goal unhampered, having laid aside every weight. This is true simplicity.

In the application of this principle it is not the intention to lay down restrictions, but to refer to certain points which we need to consider. Thus we cannot but see that dress has in the minds of many an importance that is not intrinsic. It makes great demands upon the time, thoughts and purse. It goes to great extremes. It exhibits many absurdities. As stated by Caroline E. Stephen of England: "It is a waste of time and money for which Christian women can hardly fail to find better employment, to condescend to be perpetually changing the fashion of one's garments in obedience to the caprice or restlessness of the multitude." The "outward adorning" should be a reflection of the inward and spiritual grace a Christian should possess, of "the meek and quiet spirit."\* Modesty and sobriety are marks of the humble minded.

Sincerity of speech is closely allied to simplicity, and has its roots in the principle which we have been stressing; an emphasis on essentials and a suppression of the corrupt or false. The care given by early Friends to avoid flattering titles and phrases and to other details of speech, undoubtedly has done much to turn attention to honesty in the spoken or written word. Care is needed to avoid and discourage the insincerities and extravagances that are prevalent in the social world. We need also to speak the

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\**Quaker Strongholds*, Phila. edn., 1891, p. 148.



simple truth, unpalatable though it may be, when occasion requires it.

In the interest of simplicity in our homes, let us change some of our ordinary practices that make us busy to little real profit, some of our decorations and elaborate arrangements that are not worth while. It is well to remember that Mary of Bethany was commended for her devotion to Christ when that devotion meant letting go some outward ministrations to guests that her "anxious and troubled" sister deemed needful. Let us rid our overloaded tables of delicacies we are better without, remembering that those who are ready to perish have claims upon us. A sensitive conscience will direct us. Luxury, according to John Woolman, is responsible for great evils. "In every degree of luxury are the seeds of war and oppression."

Lastly, there is a cordiality of manner which we need to cultivate. It springs from a heart not corrupted from "the simplicity and the purity that is toward Christ;" a heart "at leisure from itself." We should regard every one as a friend and try to express that friendship as way opens, without too much regard to conventionalities. "Love one another from the heart fervently." (I Peter i: 22). Here is a simplicity that is fundamental.

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## MARRIAGE

The family is the foundation of society and of the church, it is the centre of the closest and dearest human relationships, it is the most important factor in the moulding of lives and the developing of character; therefore marriage is a step of the gravest importance and significance.

Friends have recognized this from the beginning and have treated marriage reverently. They have realized that unity of religious faith and practice is a very cementing influence in the relations of those who are married, as well as a guiding and uniting influence in the relations of parents and children. The union in marriage of man and woman in spiritual fellowship and united service for Christ is a most beautiful and precious human bond, and will make itself felt not only in the home but also in the church and in society.

We should accept the responsibilities of marriage with joy and also with consecration. We should enter into it wisely and carefully, asking guidance of God who ordained it. We should avoid in every way possible associations that may lead to false ideals or unhappy marriage. We should teach reverently and fearlessly the responsibility and the beautiful significance of the law of life. Because the instinct on which marriage is based is creative, it is therefore sacred and cannot be lightly or carelessly treated without consequent cost and suffering. Only by mutual love and unselfishness and co-operation can the true spirit of the home be maintained; it is not an easy task but is a high calling.

Physical health and strength, intellectual interest and attainment, culture and character and spiritual grace, all go to the perfecting of marriage, but above all else, it can reach its highest purpose and realization only if Jesus Christ is the abiding and honored guest and His spirit the controlling influence in the home.

Since marriage is an ordinance of God, we feel that He alone can rightly join man and woman in its bond, and we believe that no priest or church official is essential for its accomplishment. But all care should be taken that the

legal requirements are met and records made. We feel that the following rules are wise and necessary for the observance of those of our members who contemplate marriage.

The Monthly Meeting of which the woman is a member shall have jurisdiction; therefore the intentions of the parties shall be presented to her Monthly Meeting, using words to this effect: "With Divine permission and the approval of Friends we (the undersigned) intend marriage with each other."

Two women Friends shall then be appointed to satisfy the Meeting that no obstructions appear to the woman's proceeding in marriage.

When the man is a member of the same Monthly Meeting, a committee of two men Friends shall be appointed for a similar duty in his case. Should he belong to another Monthly Meeting, he should inform that Meeting of his prospect, stating the name of the woman and the Monthly Meeting to which she belongs, and ask for a certificate of clearness, addressed to her Monthly Meeting.

Information should be given to the meeting of the consent to the marriage on the part of parents or guardians. Should their consent, however, be withheld on grounds that seem to the Monthly Meeting insufficient, said meeting may permit the marriage to proceed under its oversight.

At a Monthly Meeting subsequent to that in which the foregoing declaration has been made, the meeting, should no obstruction to the marriage appear, is to grant the parties leave to proceed and is to appoint two Friends of each sex to attend the marriage, to see that it is accomplished with that simplicity and dignity which become so serious an act, that all legal requirements are complied



with, that the certificate of marriage is properly drawn and is duly recorded in the Monthly Meeting's book of Record and, where either of the parties about to marry has children by a former marriage, that the rights of the children have been legally secured.

It is recommended that where possible those about to be married be present at the Monthly Meeting when the meeting's decision in their case is recorded.

It is recommended that all marriages be accomplished in regular or appointed Meetings for Worship held on week-days in Friends' Meeting-houses, though Monthly Meetings may grant variations as to place when they deem it wise.

In the ceremony of marriage the parties rising to their feet and taking each other by the hand, should say: "In the presence of the Lord and of this assembly I take . . . to be my wife (or husband), promising with Divine assistance to be unto her (or him) a loving and faithful husband (or wife) until death shall separate us," (or words to that effect). Immediately after making this statement, the marriage certificate should be signed by the contracting parties and should then be read aloud by the Friend regularly appointed for that service, or by someone chosen by the contracting parties.

At the conclusion of the meeting, signatures of witnesses should be attached.

Two forms of marriage certificates are authorized: Form A is to be used where marriages are accomplished in the regular manner in public meetings for worship.

Form B is to be used when marriages are accomplished in appointed meetings; under those circumstances, the words "appeared in an appointed meeting held at . . . under the oversight of . . . Monthly Meeting of the

Religious Society of Friends" shall be substituted in the marriage certificate for the words "appeared in a public meeting of the Religious Society of Friends." In other ways, the wording of this certificate shall conform to Form A.

*Form A,*

Whereas, A. B., of . . . , son of C. B., of . . . , and H., his wife, and D. E., of . . . , daughter of F. E., of . . . , and M., his wife, having declared their intentions of marriage with each other to . . . Monthly Meeting of the Religious Society of Friends held at . . . , according to the good order used among them, (where parties are under the care of parents or guardians, add) and having the consent of parents or guardians concerned, (as the case may be) their proposed marriage was allowed by that meeting.

Now these are to certify whom it may concern, that for the accomplishment of their intentions, this . . . day of the . . . month, in the year of our Lord . . . , they, the said A. B. and D. E. appeared in a public meeting of the Religious Society of Friends, held at . . . , and A. B., taking D. E. by the hand, did, on this solemn occasion, declare that he took her to be his wife, promising, with Divine assistance, to be unto her a loving and faithful husband until death should separate them (or words to that effect); and then, in the same assembly, D. E. did in like manner declare that she took him, A. B., to be her husband, promising, with Divine assistance, to be unto him a loving and faithful wife until death should separate them (or words to that effect). And in further confirmation thereof, they, the said A. B. and D. E. (she, according to the custom of marriage, adopting

the surname of her husband) did, then and there to these presents, set their hands.

A. B.

D. B.

And we, having been present at the solemnization of the said marriage, did, as witnesses thereto, set our hands.

(The first paragraph, so far as it relates to the arrangement of names and places of residence, should be worded so as to meet the requirements of each case).

At marriages Friends should be careful to set a becoming example of moderation in accordance with the simplicity which we profess. It is directed that all marriages be accomplished with the solemnity and dignity befitting the importance of the event; and that every propriety becoming a people fearing God be observed at the entertainments given in connection with them.

The marriage of a member to a non-member, or of two non-members may be accomplished in our meetings, when not inconsistent with the existing laws of the State in which the marriage is to take place, provided the parties, using the form herein provided, unite in making the application. If one party is a member, the application should be sent directly to the Monthly Meeting to which the member belongs. If both parties are non-members application should be made to the Overseers of the Monthly Meeting under whose care they desire to be married, and the Overseers, if satisfied, shall forward the application to the Monthly Meeting. Upon receiving such application, the meeting, after taking care to ascertain through committees of inquiry that both parties are clear from similar engagements, and that there is no other obstruction, may authorize the marriage in accordance with our usual procedure.



## FORM OF APPLICATION FOR NON-MEMBERS.

To . . . Monthly Meeting of Friends:—

*Dear Friends:*

With Divine permission and the approbation of Friends, we intend marriage with each other, and desire that our marriage may be accomplished under the care of your Monthly Meeting.

Signed . . .  
. . .

The written consent of parents or guardians should accompany this declaration. Non-members should also furnish information of their parentage and residence.

The marriage of a member to a non-member or of two non-members as herein provided, does not confer upon the non-members or their children any rights of membership.

If a member marries in any other way than in accordance with the regulations of the Discipline, the Overseers should delegate one or more suitable Friends to visit or communicate with him in such manner as the circumstances seem to warrant. If way opens, they should express the continued interest of Friends in him and his household and the hope that his membership among Friends may be helpful and congenial to his newly established home.

The Overseers should report to the Monthly Meeting, the response of the member to this expression of Friendly interest, together with a recommendation if further action seems desirable. The names of both parties concerned and the place and date of the marriage should also be supplied by the Overseers to be recorded in the minutes of the Monthly Meeting.

## YOUNG FRIENDS

The Christian religion has a special appeal to young men and women. Jesus Himself has been called the "Youth Divine." The sincerity and sense of adventure implied in His message make it appeal to young people. We desire that our lives may show forth these aspects of the Gospel. In the early days, our Society was largely composed of young people who went up and down England proclaiming the simple doctrine that every soul may have access to God without the intervention of man. From generation to generation this same compelling call should come to our youth. It will mean that they must have for themselves an experience of God as their Father and of Christ as their Saviour and companion. It will also mean the need of so knowing and sympathizing with their fellow-men, as will enable our youth to be messengers.

Some young Friends, we hope, will feel the call to foreign service, and some to carrying out Christ's love in other relationships of life. We desire that all may in natural ways show forth a power and strength and gentleness which will help forward the Kingdom of God.

We especially encourage our young people as they begin homes of their own to carry into practice the simplicity which will give right valuations in their lives, and to order their homes in keeping with the spirit of Jesus. May the reading of the Scriptures be a daily custom.

The Yearly Meeting feels a peculiar interest in its younger members, for in their hands rests the future of the Society. This Society and all that it stands for is the outcome of deep spiritual travail and devoted service of men and women in past generations, who have endeavored to follow the leadings of the Light within. We encourage

our young Friends to examine this heritage of beliefs and testimonies and even of customs and traditions and to hold fast that which is good. The central message of Quakerism has not changed. The ultimate reality of life is the relation between the individual and God. Out of this central truth spring many conclusions affecting both faith and practice.

It is the responsibility of parents and of our meetings to see that our children and young people are instructed in the principles and history of Friends and have an increasing part in the activities of our Society. These principles must be carried into constructive, positive expression in everyday living. They are the principles on which we must build personal, social, industrial and international relationships. To help do this we need the undaunted spirit of the youth of our Society.

We encourage a regular attendance at our meetings for worship. The presence of young people brings life and freshness to a meeting that it can ill do without. Also we desire for them an increased interest and usefulness in our meetings for business. Added interest and development come to young people when the responsibilities of membership rest upon them. We hope they will meet together for study and discussion, and for worship, and we desire to co-operate with any movement which fosters their religious growth.

Recognizing the courage and sincerity of our youth we look to them in hope and confidence.



## EDUCATION

George Fox made two notable declarations in regard to education. In 1667 he wrote: "I advised the setting up of a school . . . for teaching boys; and also a women's school to be set up . . . for instructing girls and young maidens, in whatsoever things were civil and useful in creation."\* Against the background of ecclesiastical teaching, almost exclusively prevalent in that time, and of the prejudice against education for women, this was a notable program. It might include the classical learning fostered by the universities, but in prescribing "whatsoever things were civil and useful in creation" it anticipated and in degree laid the foundation for the progress of the past two hundred years in science and the arts. It has stimulated Quaker teachers and Quaker schools to make the interests of the child the centre of their programs.

The advice of George Fox was immediately followed. Such schools as he described were established, and, in addition, a school for training teachers to meet the requirements of this enlarged program. From the very start the religious motive was dominant, that "the education of our children [might be] in a manner consistent with our Christian profession and principles," to use the words of an early Philadelphia minute. A distinct connection was recognized between the doctrine of the Inward Light (that of God in every man) and the expanding religious growth of the child. In modern phrase the aim was to be "the development and training of the children's own experience" *not* "the teaching of certain doctrines." This aim laid emphasis "upon the thought that there is a divine element

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\**Journal*, bi-cent. edn., Vol. II, p. 89.

in human nature which can be described as a seed. (Luke viii: 11). Here is a clear call to educative efforts as the very purpose for which the Church exists.”

The impulse given to education by George Fox’s memorable utterance was felt on this side of the Atlantic in many communities of colonial and post-colonial time. Friends were pioneers in establishing schools as an important part of the work of the meeting, as efforts of independent committees of Friends and as individual enterprises. Until about the beginning of the nineteenth century these schools were usually not limited to the children of members. They had a widespread seasoning effect upon communities and in measure pointed the way for the public school system. Indeed in the beginning of the public system, Friends’ meetings and public school boards often co-operated in schools already established by Friends.

The other notable statement of George Fox was made in 1647. This is the record, “At another time as I was walking in a field on First-day morning, the Lord opened unto me that being bred at Oxford or Cambridge was not enough to fit and qualify men to be ministers of Christ, and I wondered at it, because it was the common belief of people.”\* This doubtless was intended to exalt the spiritual qualification and commission of ministers of the Gospel, not to depreciate education. Whatever opposition to education and suspicion of scholarship these words may have produced in the Society during its two hundred and fifty years of history were certainly due to misunderstanding. The instruction of both men and women in “whatsoever things [are] civil and useful in creation” must be set against the narrow view then prevalent which reserved the treasures of religious knowledge to a pro-

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\**Journal*, bi-cent. edn., Vol. I, p. 7.

fessional class. George Fox in 1646 was sounding a warning against professionalism in the ministry. He defined his position on education in 1667, as quoted above.

Some variety of type in Friends' schools still persists. Philadelphia Yearly Meeting conducts a boarding school (Westtown) and has a committee to foster a number of Monthly and Preparative Meeting Schools. Monthly Meetings, jointly or singly, maintain two large day schools in Philadelphia. Boards of Managers of Friends are responsible for a large Secondary School for boys, and for Haverford College. Nearly all these young people have further direct contact with the Society through attendance at mid-week meetings for worship. Valuable opportunities are thus opened for stimulating the growth of "the Divine seed" (Luke viii: 11), and of bringing to pass the recognition that education as a process of growth is closely akin to the "method by which the Gospel in all its range and reach may be realized in religious experience and moral character."

Friends have always held the view that a religious environment, such as is created by "concerned teachers," is essential to a right school atmosphere. Religious training of the child (who is pronounced "incurably religious") cannot be wholly relegated to a department nor to one day in the week. Meetings, however, have been led to organize First-day Schools further to promote these religious interests. These schools have taken their place as a part of the educational program. Meetings are encouraged to foster them and to co-ordinate them with day schools and with homes.



## RECREATION AND AMUSEMENTS

“I came that they may have life, and may have it abundantly.” (John x: 10).

“Divine love imposes no rigorous or unreasonable commands, but graciously points out the spirit of brotherhood as the way to happiness, in attaining which it is necessary that we relinquish all that is selfish.”\*

Our entire membership is vitally interested in the subject of recreations and amusements. We fully recognize that recreation is essential to the physical, mental and spiritual well-being of people of all ages. This does not mean that all forms of amusement are valuable as recreation, or that we are the better for the enjoyment of all amusements which seem to us harmless. Neither can the practice of one person be the criterion for the practice of another. What one may find a health-giving tonic may be to another a source of unwholesome excitement.

A poet has told of a group of stalwart swimmers who were plunging adventurously into a heavy surf. An observer noticed that one of the group who appeared as virile as the rest never ventured far into the waves. When asked the cause of his apparent timidity he replied that a handicap of which he alone was aware, made it hard for him to withstand “the dreaded undertow”. So it is in the matter of amusements, where one keeps his feet another may be drawn down through a weakness unsuspected by his comrades. On this account, each one must not only take counsel of God in respect to his own forms of amuse-

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\*John Woolman, *Journal*, Rancocas edn., p. 406.

ment, but must also take care lest by his indulgence he cause a weaker companion to fall.

The Society of Friends in common with the Puritans and other religious bodies has distrusted and recorded disapproval of such amusements as card playing, dancing, operas and theatrical plays; not alone because of possible harm to the one who engages in or attends them, but also because of moral risk to those who furnish these amusements. The scope of those recreations which the meeting could fully sanction may have been in some respects too restricted. But it has always been the aim of affectionate and understanding parents in the Society to encourage and provide such recreations for their children as build up the body, refresh and enrich the mind and spirit and furnish joy and satisfaction to the retrospect of later years.

It is not our purpose to lay down rules in these matters or to exert undue influence on the consciences of our membership. Yet it is the conviction of large numbers of experienced and by no means narrow-minded people that many amusements current in our day divert the mind and heart from those deeper interests which are vital to the welfare of the soul, and weaken that measure of service which all loyal members of our Society desire to render.

There are certain questions by which the value of amusements may be put to the test. Do they foster idleness, neglect of duty, waste of time or money? Do they tend to make one lay undue stress on dress, or mere physical attractions, or cultivate sensuous imaginings? Do they by their very nature endanger the characters of those who provide them? Do they in any way dull the spiritual perceptions and the sense of right and wrong? The desire to be associated with those whose wealth and position give them power and influence in the social world, may lead our young people to take part in amusements which

loyalty to the way of Jesus cannot justify. It is not a mere figure of speech that the Christian cannot serve two masters. Our individual allegiance to the Master of Life will often require the sacrifice of lesser things for the sake of the soul's clear vision and that highest service to others, which after all is the Christ-like life.

We therefore earnestly commend to our members those out-door sports and games from which the elements of chance and stakes are absent, nature study and woodcraft, gardening, traveling and the higher forms of literature and art. These should give the joy and interest which truly re-create body and mind and prove throughout life a relaxation from toil and escape from the tyranny of material things.

We remind our membership that it is the debasement of art, music and æsthetics in the service of harmful amusements and the lower forms of pleasure against which all conscientious individuals and organizations must strive. So long as the germs of disease are bred in the unsanitary conditions of hovels and slums, no child, however sheltered, is immune from attack. So long as unwholesome and degrading amusements are fostered and protected by exploiters of the lower instincts of mankind, no youth, however shielded, can wholly escape their influence. It is therefore the duty of those who would safeguard the moral and spiritual health of the young to provide as far as possible wholesome amusements for the entire community.

We further remind parents that the plays and pastimes of children are largely under their control and direction. On tastes formed in childhood depends to a large extent the later choice of recreations and amusements. The natural craving of youth for vivid color, rhythmic motion, swift movement, and romance must be met with wisdom, with education in good taste, with emphasis on the high



calling for which youth is a preparation, and above all with sympathy and confidence.

Any resort to secrecy or concealment on the part of the young tends to leave a stain on character. Young people should try to understand and sympathize with the responsibility which their parents feel for their highest welfare and to believe that years of experience have taught them something of Christian values which they themselves have yet to learn.

“Dearly beloved Friends, these things we do not lay upon you as a rule or form to walk by, but that all, with the measure of light which is pure and holy, may be guided; and so in the light walking and abiding, these may be fulfilled in the spirit not in the letter, for the letter killeth, but the Spirit giveth life.”\*

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## CIVIL GOVERNMENT

NATIONAL RIGHTEOUSNESS.—“We are not for names, nor men, nor titles of government, but we are for justice and mercy and truth and peace and true freedom, that these may be exalted in our nation, and that goodness, righteousness, meekness, temperance, peace and unity with God, and with one another, that these things may abound.”†

FUNCTIONS OF CIVIL GOVERNMENT.—We recognize the necessity of civil government which should derive its authority from Divine sanction and the consent of the governed. Its function is the establishment and maintenance of a just and wholesome order of society.

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\**Letters of Early Friends*, p. 282.

†Edward Burrough, *Works*, 1672, p. 604.

**CIVIL OBEDIENCE.**—We uphold the duty of civil obedience unless it conflicts with our allegiance to God. We owe much to our Government and desire to comply with its requirements. Our obedience should be conscientious, actuated by fidelity to God, and not by fear of man.

**FREEDOM OF CONSCIENCE.**—We hold, however, that liberty of conscience is the common right of all men and essential to the well-being of society. When, therefore, the Government requires of any that which is prohibited by his conscience, the duty of civil obedience ceases. We must obey God rather than man. The authority of the state is a subordinate authority. It has no claim to moral infallibility. In such event we should submit cheerfully to any penalty of the law, knowing that by conscientious disobedience to human laws we are not only obeying God, but are also best serving our Nation.

**CIVIC DUTIES.**—While we recognize the importance of the State in human society, we realize that it is only one of many ways in which men are bound together. There are many voluntary associations through which most of us have opportunities for influence, but our democratic form of government imposes upon all our adult membership a responsibility to make our influence felt for righteousness through the ballot. It also imposes upon us a duty to form an enlightened and vigorous public opinion. Men and women of intelligence, high principle and courage are needed to combat the ignorance, self-interest and cowardice which continually impede the wise solution of national and international problems.

**SERVICE TO THE STATE.**—Our conviction that all war is unchristian prevents us from giving military service to the state, but calls us to serve our Nation in other ways even at the cost of much personal sacrifice. Those who

unselfishly devote themselves to the upbuilding of national character, the shaping of righteous policies or the manifold tasks of civil government are doing work of high value for the kingdom of God. We urge our members who accept public office to be ever on their guard against self-seeking and disloyalty to the truth which we profess; to spurn any narrow partisan spirit, knowing that the public good transcends all parties and "above all nations is humanity"; and in every situation involving a moral principle to disregard utilitarian considerations and to guide their actions by the moral law as it is revealed to them, sacrificing, if necessary, place to conscience and expediency to principle.

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## SOME PROBLEMS OF THE SOCIAL ORDER

Christians in all ages have faced the great task of making human life measure up to the vision and faith of Jesus Christ. Nearly two thousand years ago He committed this task to the hands of men and women, yet it remains far from completion, still beckons us on to strive for its accomplishment. Many Friends of past generations have given devoted service to this end, and their examples speak to us today.

We are now confronted with the problems of our own time. Our modern factory system of large scale production has vastly changed social life. It has brought about a great increase of material goods and has put more conveniences and comforts and a higher standard of living within reach of all the people. Yet it is obvious that our industrial and economic order has grave defects and has developed its own problems. In our cities there are luxurious resi-



dences in one section and tenements and slums in another. The masses of men have not found happiness and peace. Life is marred by unwholesome conditions, by self-seeking, by antagonisms and conflicts. Our mastery of the art of living has failed to keep pace with our mastery of material things.

A new way of life is needed and the basis of it is to be found in the attitude of Jesus toward men. Jesus looked upon every man and woman as worthy to be revered, and revealed that love is the deepest and truest relationship among all men. Such a love identifies us with one another and makes us share in one another's needs. John Woolman was filled with this Christ-like spirit. Among the many beautiful and tender passages in which he expressed his love for all his fellow-men and his sense of oneness with them, we find the following:—

“Our gracious Creator cares and provides for all His creatures. His tender mercies are over all His works; and so far as true love influences our minds, so far we become interested in His workmanship and feel a desire to make use of every opportunity to lessen the distresses of the afflicted and to increase the happiness of the creation. Here we have a prospect of one common interest, from which our own is inseparable, so that to turn all that we possess into the channel of universal love becomes the business of our lives. . . .”\*

“Divine love imposeth no rigorous or unreasonable commands, but graciously points out the spirit of brotherhood and the way of happiness, in attaining which it is necessary that we relinquish all that is selfish. . . .”†

THE INDIVIDUAL AND THE GREAT ORGANIZATIONS.—A main feature of modern industry is that work is carried on

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\*John Woolman, *Journal*, Rancocas edn., p. 405.

†John Woolman, *Journal*, Rancocas edn., p. 406.

in factories by large groups of workers often numbering hundreds and sometimes thousands. At the same time the work itself has, of necessity, become highly organized and minutely sub-divided. Under these conditions the individual is in grave danger of being submerged in the mass, of coming to be regarded as a mere cog in a machine, and of losing his dignity and worth as a man.

We ought to combat in all possible ways this tendency to reduce the individual to the level of a machine.

In a similar manner the individual owner and employer have been largely displaced by the stockholders of corporations. The number may vary from a few to thousands and as the numbers increase the sense of individual power and responsibility tends to diminish. This lessened sense of moral accountability may readily permit lower standards of conduct in the business. Those of us who are stockholders in a corporation should seriously consider our responsibility for its affairs, one important aspect of which is the treatment of its employees.

All our members who are educators we urge to recognize that our highly organized industrial life tends in these ways to minimize the individual. It demands more than formerly that education should strengthen the individual character of every boy and girl by developing the sense of personal worth and responsibility, the power to think for oneself, and the moral force to act independently according to conscience. It should also develop in them some appreciation of the problems and defects of modern industry.

**THE SPIRIT OF INDUSTRY.**—Regarding the purpose of industry, the generally prevailing view has been and still is, that the chief motive and object of business is private profit. This has been based upon the theory that the pursuit of self-interest will result in the greatest good to

society. This is assuredly not what Jesus taught when He declared that He came “not to be ministered unto but to minister” and said to His followers: “Whosoever would be first among you, shall be servant of all.”

Unless we accept the standard of Jesus, it is useless to talk about Christianizing industry. If we accept that standard we cannot be satisfied to receive value without making an equivalent return in service, and in many cases we should be glad to serve expecting no return. In choosing our occupations, it is no doubt right that we should consider whether the occupation offers a reasonable expectation of honorable self-support, but our choice should be guided primarily, not by the desire for large pecuniary returns, but by the wish to place ourselves where we can be of greatest usefulness to our community.

**INCOME AND OPPORTUNITY.**—Life and character are profoundly affected by their environment, and Christianity demands that every individual shall have ample opportunity for the full development of his personality and usefulness. This calls for comfortable and healthy homes, for adequate education, for suitable recreation, for provision for old age and disability, and for reasonable security and freedom.

It is obvious that great numbers of people do not have sufficient wages to enable them to provide these conditions for their children. Shall we say that the child of the wage-earner does not deserve as great advantages as the child of others? On the contrary, we should be deeply disturbed by the fact that the children of so many wage-earners lack the advantages for their best growth in body, mind and character.

In the presence of this need for a fuller life on the part of great numbers of children, we should strive to keep our homes and lives simple and to avoid comforts and luxuries



which do not contribute to the welfare of ourselves and our families.

As to those who have incomes in excess of their needs, it has been widely believed in the past that the Christian ideal required only that they should treat their wealth as held in stewardship for God. This is indeed a right attitude toward property. When those around us have too little, can we avoid asking by what right we have a surplus? In the face of what they lack, we should not wish to receive more than a moderate return upon our capital, or salaries greater than we need in order to provide for our families in simplicity.

We should seek to further by all proper means a more equitable distribution of the income of industry and a still greater productiveness. We should favor all wise legislation which aims to give the workers adequate wages and to mitigate the evil of unemployment. We urge employers to do all in their power to provide their employees with steady employment and to pay them wages sufficient for their rightful needs.

THE CONTROL OF INDUSTRY.—The control of industry, in the last analysis, is in the hands of the comparatively few persons who own the capital invested in it, while the daily management is exercised by those whom the owners appoint for this purpose. By his control of a business, the employer has power over the working lives of all his employees and, subject to the economic conditions about him, determines the nature and condition of work, the hours of labor, and the rates of wages. Sometimes this power is wielded intelligently and benevolently for the good of the employees, but often through short-sightedness and self-interest it is wielded without due regard for their welfare.

This situation is causing many thinking people, employers as well as others, to consider seriously the defects

of our present system of management and how they can be remedied. They are asking themselves such questions as these: Is it likely that wholesome conditions of work and adequate wages will be attained if the employees have no share in determining them? Is not power to direct one's own life an important condition of character growth? Will not sharing in the management have great educational value, and may it not release latent energies in employees?

It is necessary, of course, that a comparatively few individuals shall manage any business. The question which people are pondering is whether for some purposes at least, the control should not be exercised by a group in which representatives of the employees, and, perhaps, of the consumers, should co-operate with the representatives of capital.

We should encourage wise experimentation looking toward answers to these questions; and if it should become clear that the welfare of our fellows calls upon us as Christians to surrender some of our rights of property we should be ready gladly to make such a surrender.

CO-OPERATION.—The frequent conflicts between employers and employees, with their accompanying bitter feelings, are a reproach to all Christians. It is often difficult to judge the merits of these controversies or tell how much right or wrong lies with each side. One thing is too frequently obvious, that both parties are actuated by divisive self-interest. The spirit of brotherhood and service should lead all who are engaged in industry to regard each other not as antagonists struggling to win advantages from each other, but as co-operators sharing with one another in their common purpose to serve their community.

Christianity cannot approve conflicts actuated by antagonism and self-interest, neither can it approve an industrial peace based upon injustice. The situation calls

for better methods of conference and conciliation, and for impartial adjudication by which issues may be settled upon their merits.

CONCLUSIONS.—We feel sympathy with those who bear day by day the responsibilities involved in the management of industry and property. We are glad to believe there are many in such positions who are seeking to fulfil their duties in a spirit of service, and it is encouraging when they take action which gives evidence of this. A group of British Quaker employers, in a notable statement applying Christian principles to industrial life, has said:

“Some employer may tell us that we are asking him to draw too many practical inferences from a religious formula. But the conception of the Divine worth of life is more than a formula. It is a vantage ground, from which we can survey the whole field of social and industrial life, seeing in it, not sheer blind turmoil, but a vast meaning and a vast hope. There is but one way of escaping from the implications of such a conviction—to abandon it entirely, to forsake the vantage ground, and to forget the only vision that could dominate our whole lives. Then the world of industry may revert to a soulless chaos in which we strive for our own ends. But those ends, even as we achieve them, will seem meaningless and vain.

“Doubtless, to take the other course, and claim for our religious faith the final word upon the problems with which industry confronts us, may tax severely not only our financial resources, but heart, and will, and brain. But is this a disadvantage?”



## JUDICIAL OATHS

“We dare not swear because we dare not lie. People swear to the end they may speak the truth: Christ would have them speak the truth to the end they might not swear.”\*

Our Christian testimony is against the use of oaths, according to the express command of Christ and the injunction of the apostle James, “Ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all; neither by the heaven; for it is the throne of God; nor by the earth; for it is the footstool of His feet; nor by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your speech be, Yea, yea; Nay, nay; and whatsoever is more than these, is of evil.” (Matt. v: 33-37). “But above all things, my brethren, swear not, neither by the heaven, nor by the earth, nor by any other oath: but let your yea be yea, and your nay, nay; that ye fall not under judgment.” (James v: 12). When persons are required to take an oath in giving testimony, the idea is conveyed that in ordinary affairs strict truthfulness is not to be expected. Thus a double standard is set up in people’s minds, and the importance of truth-telling is minimized. The position of Friends is not only that the use of oaths is a violation of Christ’s teachings, and is essentially wrong, but that it serves no useful purpose. The truth should be told as a matter of principle, and appeals to the Deity or to superstitious fears of punishment are unnecessary and useless.

From the year 1718 to 1771 various minutes appear in the records of this Yearly Meeting, declaring that the

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\*William Penn, *A Treatise on Oaths*.

administration of oaths by Friends, or by others acting for them, is a violation of Friends' testimony, and recommending that if Friends persist in this practice they be dealt with. In consequence of this position Friends generally resigned their offices as judges or magistrates, and declined to become candidates thereafter, since the holding of these offices required the administering of oaths, either by the judges or lesser officials acting under them.

Friends and other sects having conscientious scruples against the taking of oaths suffered persecution in earlier days in consequence of their refusal to swear, and for a long time in England were denied the right to be heard as witnesses in courts of justice. Under the Act of Parliament of 13 and 14, Charles II, C. 1, Friends could be fined any sum not exceeding £5 for refusing to take oaths, and many suffered this penalty. In the reign of William and Mary, however, an act was passed "for the relief of the people commonly called Quakers," which permitted Friends to substitute a declaration of fidelity for the oath of allegiance. (1 Wm. and Mary, C. 18). A little later in the same reign (7 and 8 William and Mary, C. 34) Friends were permitted to testify on affirmation in specified cases. The form of this affirmation, however, was not comfortable to Friends, because it involved the name of the Deity. Consequently Parliament again intervened in their behalf and in 1721 prescribed the form now in general use (8 Geo. I., C. 6).

Friends who came to America found the law here during the early days of the colonial period substantially the same as in England. In Pennsylvania it was at first more liberal; William Penn included among the laws agreed upon in England (1682) a provision that testimony should be given in the courts of Pennsylvania upon simple affirmation, but this was soon changed by the English government, which did not favor so advanced a law.

The laws, however, which were adopted in England a little later, extending to Friends the privilege of testifying upon affirmation, were made applicable to the American colonies so that Friends, except for a very short period, were never subjected to persecution for refusing to swear.

After the Declaration of Independence, practically all the States permitted persons having religious scruples in the matter to take an affirmation; a privilege now extended throughout all English-speaking countries to anyone who prefers that form of deposition.

The law now in force in Pennsylvania, which was passed in the year 1909 (P. L. 140) provides: "Hereafter the affirmation may be administered in any judicial proceeding instead of the oath, and shall have the same effect and consequences, and any witness who desires to affirm shall be permitted to do so."

The usual form of affirmation in Pennsylvania is as follows:

"I do solemnly, sincerely and truly declare and affirm that (here state the matter affirmed to) and so I do affirm."

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## SECRET SOCIETIES

The Society of Friends bears a testimony against membership in secret organizations. While some of these are less objectionable than others, we believe that wherever the obligation to secrecy obtains, Friends should not join them. If some members become connected with the less questionable, their example tends to encourage others to join those of more harmful character. We especially admonish our younger members against college societies whose proceedings are hedged with secrecy.



Two features which have done much to render secret societies popular are the ceremonials on which many of them lay stress, and the fellowship and mutual benefits which they encourage. The spirit and practice of the Society of Friends is opposed to ceremonialism in either religious or secular life, and the exclusiveness of secret societies gives to the fellowship which they promote a flavor of selfishness foreign to the spirit of Christian brotherhood.

Secret societies are capable of producing much evil, and are incapable of producing any good which might not be effected by safe and open means. The pledge to secrecy is in itself a surrender of manly independence, which tends to moral decadence and spiritual loss.

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## PRACTICE AND PROCEDURE

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### MEETINGS FOR BUSINESS

“It is earnestly recommended, that in conducting the affairs of the church, we ever bear in mind that it is the Lord’s work. Friends should humbly and reverently endeavor to manage them in the peaceable spirit and wisdom of Jesus, with dignity, forbearance, and love of each other.”

The organization of our Meetings for Business is as follows:

The Yearly Meeting is composed of Quarterly, Monthly and Preparative Meetings. The Yearly is superior to Quarterly; Quarterly to Monthly; Monthly to Preparative Meetings. Our procedure provides for the furnishing of reports and other information by subordinate to superior meetings, and a subordinate meeting is privileged to carry

forward to its superior meeting any concern that originates among its members and is approved by them. On the other hand, the subordinate meetings are in the relation of receiving direction and advice from their superior meetings. The same principle of organization applies to the meetings of ministers and elders. [See Elders, p. 77.]

A Quarterly Meeting may be established, discontinued, or re-arranged, with the consent and approbation of the Yearly Meeting; a Monthly Meeting with the consent and approbation of its Quarterly Meeting.

If at any time, it is thought expedient that a Preparative Meeting or Monthly Meeting should be established, to consist of Friends belonging to two or more Monthly Meetings, the consent of the said Monthly Meetings, and of the Quarterly Meetings superior to them, should be applied for and obtained. The said Preparative Meeting should be annexed to one or the other of those Monthly Meetings, as may be most likely to benefit the individuals composing it. Should a group of Friends, more or less remote from a Friends' meeting, desire to organize a meeting for worship, they may make request of an established Monthly Meeting, which should proceed in the same manner as that above described. The discontinuance of a Preparative Meeting must be approved first by the Monthly, then by the Quarterly Meeting of which it is part.

Stated meetings for worship, to consist of Friends belonging to two or more Monthly Meetings, may be established in a manner similar to that recommended in the establishment of Preparative Meetings. If at any time, it is thought advisable to discontinue a stated meeting for worship, the procedure should be similar to that recommended in the discontinuance of Preparative Meetings.

Meetings for worship which are held at irregular intervals may be under the care of Monthly or Quarterly Meetings.

If at any time it should be evident that it would be more convenient, or tend to the promotion of the cause of Truth, for a Preparative Meeting to become a branch of another Monthly Meeting, or a Monthly Meeting to be placed under the jurisdiction of a different Quarterly Meeting from the one to which it belongs, the said Preparative or Monthly Meeting is, by minute of the Monthly Meeting, clearly to represent the case to its Quarterly Meeting. If the proposal is there approved, the said Preparative Meeting may be transferred to such Monthly Meeting as may be designated within the limits of said Quarterly Meeting. If the proposal made by either a Preparative or Monthly Meeting extends to and is comprehended within the limits of a different Quarterly Meeting, the concurrence of that meeting should be obtained before the contemplated change and junction may be accomplished.

Whenever a Monthly Meeting is under difficulty in fulfilling its various obligations, the following course is recommended: upon the initiative of either the Monthly or the Quarterly Meeting, it receive the sympathy and brotherly care of its Quarterly Meeting. This Meeting should appoint a committee to be so incorporated with the Monthly Meeting as to render the needful assistance in transacting its business. Such extension of aid is to continue until the Quarterly Meeting shall judge that a different arrangement is requisite.

Subject to the advice and approval of a Monthly Meeting, its constituent Preparative Meetings shall, in order to perform the functions belonging to them, hold session at such times only as occasion may require.



In case of the dissolution of any Preparative, Monthly or Quarterly Meeting, all rights of property which were vested in it shall pass to the meeting to which the members of the meeting, so dissolved or laid down, shall be transferred. All the powers of management, sale and disposition over any real estate, together with the appointment of new trustees to hold the legal title thereto, previously vested in or exercised by such meeting, so dissolved and laid down, shall thereafter be exercised by the said meeting to which the members may be transferred and attached. Care should be exercised to see that there are no legal difficulties in the way, and that, if any appear, the advice of the Representative Meeting be taken.

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## THE YEARLY MEETING

The Yearly Meeting comprises the entire membership of its subordinate Meetings. All members have the privilege of attending and participating in it. In order to insure an attendance from all parts of the Yearly Meeting it is the practice for each Quarterly Meeting to appoint representatives to it. In number the representation of a Quarterly Meeting shall not exceed the number of Monthly Meetings constituting it, multiplied by six, such representation to be divided between men and women.

At the first sitting of a session of the Yearly Meeting men and women shall meet jointly, and thereafter they shall meet jointly or separately, as the Meeting may determine. When separate sessions are held, separate minutes shall be made and recorded, but no decision shall be final until the assent of both meetings is given.

Each Quarterly Meeting shall send to the Secretary of the Yearly Meeting a list of its representatives. As

soon as he has received all these lists, he shall notify the Representatives of a time and place where they shall meet to nominate persons to serve the Yearly Meeting as clerks and assistant clerks. At this meeting the Secretary shall call the roll of Representatives. The Representatives shall then choose a Clerk, and proceed to nominate persons for the station of Clerks and assistant Clerks of the Yearly Meeting. These names shall be certified in writing to the Secretary, by whom they shall be forwarded to the Yearly Meeting at its first sitting, with a statement of the number of Representatives present. If the report of the Representatives is approved by the Yearly Meeting, the persons so named shall serve for one year or until their successors are appointed. The Clerks shall conduct the business of the meeting, and in joint sessions either a man or a woman clerk may preside.

The Yearly Meeting shall appoint a Treasurer to serve for five years or until his successor is appointed. Should a vacancy occur, by reason of the death or resignation of the treasurer, or of his inability to act, the Representative Meeting shall have power to make an *ad interim* appointment, the person thus appointed to serve until the Yearly Meeting shall fill the office. The treasurer shall perform the duties which usually pertain to that office, and in any event shall be a member of the Representative Meeting *ex officio*. The selection, sale, care and management of investments shall be under the control of a Finance Committee, appointed by the Representative Meeting, subject to such rules as the Yearly Meeting may adopt. The moneys raised for the use of the Yearly Meeting shall be disbursed according to the budget adopted annually by that body, while the income of special funds under the care of the Representative Meeting shall be disbursed under the direction of sub-committees appointed thereby,

as directed by the Representative Meeting. Standing Committees of the Yearly Meeting may appoint their own treasurers and trustees.

The Yearly Meeting shall appoint a Secretary who shall keep permanent records of the proceedings of the Yearly Meeting, act as Recording Clerk of the Representative Meeting, and perform such other duties as may be specified by the standing committee advisory to the Secretary. He shall be appointed for a term of three years, upon nomination by the Representative Meeting to the Yearly Meeting. The Representative Meeting shall have power to make *ad interim* appointments as in the case of the office of treasurer.

A Standing Nominating Committee for the Yearly Meeting shall be nominated by the Quarterly Meetings and confirmed by the Yearly Meeting.

At each annual session of the Yearly Meeting, a committee of seven shall be appointed to serve as a Committee of Arrangements for the next annual session. The two Clerks of the Yearly Meeting and the Yearly Meeting Secretary shall be *ex officio* members of this committee. The ordinary duties of the committee shall be (a) to prepare in advance a tentative schedule of the times for the sittings of the Yearly Meeting and of other meetings held during Yearly Meeting week, and (b) to exercise an advisory care over reports to be presented by the standing and other committees, as regards the length of such reports, whether they shall be printed, and at what sitting presented. Vacancies in the membership of this committee may be filled by the Representative Meeting.

At each annual session of the Yearly Meeting, a committee shall be appointed to examine all communications addressed to the Yearly Meeting, and received during the ensuing year except those received from Quarterly Meetings.



The committee shall report to the next annual session of the Yearly Meeting the nature of the communications received and the committee's recommendations concerning them.

At each annual session of the Yearly Meeting, a committee on Audit and Budget shall be appointed to prepare a budget for the consideration of the Yearly Meeting at its next annual session, and to provide for the audit of the Treasurer's account and for the examination of the securities under the care of the Trustees and Treasurer of the Yearly Meeting.

RELATIONSHIP AMONG VARIOUS MEETINGS.—Regular meetings for worship are ordinarily under the care of Monthly Meetings; Preparative Meetings are subordinate to Monthly Meetings; Monthly Meetings to Quarterly Meetings; and Quarterly Meetings to the Yearly Meeting. Similarly, the series of Meetings of Ministers and Elders are also subordinate to the Yearly Meeting. For information as to these Meetings see the chapters under these titles.

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## YEARLY MEETING FUNDS

It is directed that each Quarterly Meeting shall upon recommendation of the Committee on Audit and Budget forward to the Treasurer of the Yearly Meeting not later than Ninth Month 1st of every year, its respective proportional assessment of the annual budget, approved by the Yearly Meeting upon recommendation of the Committee on Audit and Budget.

This budget is to be based on the amount necessary for the expenses directly connected with the Yearly Meeting and of its several committees.

Incomes from invested funds available for the general purposes of the Yearly Meeting are subject to the direction of that body.

Funds in hands of the Treasurer are subject to be drawn upon by direction of the Yearly Meeting or the Representative Meeting.

A committee shall be appointed by the Yearly Meeting as often as is deemed advisable to re-adjust the proportions to be paid by the several Quarterly Meetings. In like manner, committees appointed by the Quarterly Meetings shall, when occasion requires, re-adjust the quotas due from their respective Monthly Meetings.

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## THE REPRESENTATIVE MEETING

In order that the Yearly Meeting might be properly represented when not in session there was instituted in the year 1756 a "Meeting for Sufferings" which originally consisted of twelve Friends appointed by the Yearly Meeting at large and of four Friends chosen by each Quarterly Meeting.

The name, Meeting for Sufferings, was taken from that of a similar body formed by Friends in England in the seventeenth century to care for and relieve members and their families who were suffering persecution for their testimonies. In the course of years, this name came to be misunderstood, and in 1910 Philadelphia Yearly Meeting substituted for it the title "Representative Meeting."

By decision of the Yearly Meeting in 1922 the Representative Meeting consists of thirty members appointed by the Yearly Meeting and of four from each Quarterly Meeting, making a total of fifty-eight. In 1926 the Treas-

urer was made an *ex officio* member. The appointment of a Friend or Friends to the responsible service of membership in the Representative Meeting, either by the Yearly or a Quarterly Meeting, should be by nomination of a committee composed of both men and women.

Beginning in 1922, appointments to the Representative Meeting are for a term of six years. In order that not more than half of its membership shall be changed at any one time, it is directed that the membership of both Yearly and Quarterly Meeting appointees shall be divided into two nearly equal groups, one of which shall serve until 1925, the other until 1928; thereafter, each group shall be appointed for a term of six years.

The Representative Meeting is subject to the following rules:—

*First*—It shall keep minutes of all its proceedings and submit the same with an abstract of them annually to the Yearly Meeting.

*Second*—Fifteen members shall constitute a quorum.

*Third*—Timely notice of all meetings shall be sent by the secretary to all the members.

*Fourth*—The meeting shall choose its Clerk and the Secretary of the Yearly Meeting shall act as its recording clerk, whose duty shall be the care and record of its business. The meeting shall hold not less than four sessions annually, at such times as may best meet the needs of the service. It may sit by adjournment at such time and place as it may determine. A special meeting may be called by the Secretary on request of five of its members.

*Fifth*—In case of the death of a member of the Representative Meeting, or the removal of his membership to another Yearly Meeting, or his declining or failing un-



necessarily for the space of twelve months to attend sessions of the Representative Meeting, his place shall be filled at the earliest possible time by the meeting which appointed him.

*Sixth*—The said meeting is not to decide upon any matter of faith or discipline which has not been determined by the Yearly Meeting.

The service of the Representative Meeting shall include:

(a) In general, it shall represent the Yearly Meeting, and appear on its behalf in all cases where the cause of Truth, public welfare, or the interest or reputation of our Religious Society may render such service needful.

(b) It shall encourage the preparation of writings setting forth the truths of the Christian religion as understood by Friends, and shall assist, as way opens, in printing and distributing such writings as, in its judgment, will advance the cause of the Kingdom of God.

(c) It shall give such advice to any of our meetings as may be necessary to assist them in the administration of trusts affecting property held by them.

(d) It shall receive from subordinate meetings their accounts of sufferings incurred in the maintenance of our testimonies. These are to be preserved and accurately recorded. It shall extend such advice and assistance to individuals suffering for our testimonies as their cases require, and if advisable apply to the government or persons in authority on their behalf.

(e) It shall receive from the several Quarterly Meetings memorials concerning deceased Friends which when examined and approved may be laid before the Yearly Meeting.

(f) It shall correspond with other Representative Meetings, or with other bodies, on matters of common concern.

(g) Upon occasion it may invite to attend its sessions others who may contribute to its proceedings.

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## APPOINTMENTS

Dear Friends, be patient in the exercise of your gifts and services, and take no offense at any time, because what seems to be clear to you is not presently received by others; let all things in the church be propounded with an awful reverence of Him that is the head and life of it; who said, "Where two or three are gathered together in my name, there am I in the midst of them." Therefore, let all beware of their own spirits, and keep in a gracious temper, that so they may be fitted for the service of the house of God, whose house we are, if we keep upon the foundation that God hath laid; and such He will build up, and teach how to build up one another in Him. And as every member must feel life in himself, and all from one Head, this life will not hurt itself any, but be tender of itself in all; for by this one life of the Word ye were begotten, and by it ye are nourished, and made to grow into your several services in the church of God. It is no man's learning, nor artificial acquirements; it is no man's riches, nor greatness in this world; it is no man's eloquence nor natural wisdom, that makes him fit for government in the church of Christ; all his endowments must be seasoned with the heavenly salt, his spirit be subjected, and his gifts pass through the fire of God's altar, a sacrifice to His

praise and honor, that so, self being baptized into death, the gifts may be used in the power of the resurrection of the life of Jesus in him. (1796).

We believe there are seasons wherein the Master, were we sufficiently watchful for His coming, would bring Monthly Meetings under a right concern to seek the wanderers, and endeavor to draw them from an inordinate love and pursuit of the world, to sit down with their friends to worship the God of their lives in Spirit and in Truth. In this way those who water should themselves be watered, and a united travail for the Lord's honor and the growth of the church in the life and power of Godliness would more abound in our borders. (1859).

Terms of office of clerks, treasurers and other officers of subordinate meetings, should be reviewed at certain times, preferably every year. Such officers are to be appointed by the meetings on recommendation of nominating committees.

The examination of accounts of all treasurers holding funds belonging to our meetings or to committees thereof shall be made each year; an examination of securities in their possession shall also be made at the same time. The clerks of the respective meetings shall also be the Correspondents thereof. The signature of one clerk certifying any minute, certificate or similar document is to be deemed sufficient in all ordinary cases.

It is recommended that at least two men and two women be appointed in each Monthly Meeting as representatives to attend the Quarterly Meeting. Also, that each Quarterly Meeting appoint a suitable number of judicious Friends as its representatives to attend the Yearly Meeting. These are not to amount to more than



would be in the proportion of three of each sex to each Monthly Meeting.

It is earnestly advised that all Friends who accept appointment in the service of the Society may be diligent and punctual in the work involved. If prevented from attending they should be careful to inform the clerk; also not to withdraw, if possible, from meetings before their conclusion. It should be understood that representatives do not have a standing different from that of other members of the meeting.

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## MINISTERS AND ELDERS

Ministers and Elders are especially charged with the spiritual interests of the membership. The manner of their recognition and the organization of their particular meetings are described in this chapter.

### MINISTERS.

All true ministry of the Gospel is by the appointment of the Lord Jesus Christ, who is the Head of the Church, and it is He who, by His spirit, prepares and qualifies for the work. The call brings with it solemn responsibility but also opportunity for increased service for the Master. It should be accepted with glad response and co-operation, but also with heart-searching and dependence on the Spirit of our Lord. All gifts of mind and heart that may promote growth and increased power for service should be cultivated and consecrated. Especially should a minister frequently, intelligently and seriously read and study the Scriptures, seeking the guidance of the Holy Spirit for their true interpretation. Prayer and communion should be a vital part of his life and a habit of his soul.

All our members, if they are also members of the Church of Christ, should share in the responsibility of the ministry. Many times those who have not been recognized as ministers bring messages of help and power to the Meeting. Often a simple heart-felt expression from one young or inexperienced is a very real uplift to the spirit of the group. Indeed, is it not true that each member of the Meeting if only spiritual ears were listening for His call, and hearts more willing to respond, might be led at some time to witness publicly to his love and loyalty to his Heavenly Father? We believe, however, that some are in an eminent degree called to this service, and that when a member has frequently ministered to the help and uplift of his fellow worshippers, the Meeting should recognize his gift and encourage it by sympathy and support.

The recording of a Minister is a serious and important matter, but when a Preparative Meeting of Ministers and Elders, after careful and prayerful thought, reaches the decision that such a gift in the ministry has been bestowed on any member, it should pass its decision on to the Monthly Meeting, or the initial step may be taken by the Monthly Meeting itself.

The Monthly Meeting, if it approves, should pass on its judgment to the Quarterly Meeting of Ministers and Elders, where it should again be seriously considered. If this Meeting is also convinced that the Friend should be recorded a Minister of the Gospel, it should adopt a minute to that effect and send a copy to the Preparative Meeting of Ministers and Elders and also to the Monthly Meeting to be entered upon their records.

Until the decision of the Quarterly Meeting of Ministers and Elders is made, no Friend under consideration should sit in the Meetings of Ministers and Elders or travel abroad as a Minister.

A Minister, with the concurrence of two or more Elders, may appoint a Meeting or two within his own Quarterly Meeting; but when his concern would comprise either a series of meetings within the Quarter, or the visiting in gospel love of families within it, or both, he should lay the matter before his Monthly Meeting, stating the nature of the service to which he feels called and, so far as he can foresee, the extent of it. If the Meeting feels free to grant a minute, it should make a record to that effect. In the performance of such visits, and in all cases where a Minister travels in Gospel service, it is recommended that an Elder accompany him, the Elder being also furnished with a minute of approval by his Monthly Meeting. Minutes of this character should carry the signature of the clerk of the Monthly Meeting. When a Minister or other concerned Friend feels a call to visit beyond his own Quarterly Meeting, but within the limits of our Yearly Meeting, the procedure just outlined should be followed.

The same procedure applies when the service is directed to one or more of the other Yearly Meetings on this continent and to Meetings within their limits, with the additional direction that the Quarterly Meeting should be informed of the concern. If the Quarterly Meeting approves, it should endorse the Monthly Meeting minute or issue a minute signed by its clerks, briefly reciting the nature of his prospect. The minute of the Monthly Meeting should not be presented until the Quarterly Meeting has reached an independent judgment of its own.

When the prospect of a Minister or Elder or other concerned Friend embraces service beyond the sea, or extensive and general service on this continent, it should originate as in the cases just recited and receive the endorsement of the Quarterly Meeting. It should then be presented to the next session of the Yearly Meeting of Ministers



and Elders. If, after due deliberation, it receives the approval of this Meeting, the minute of the Quarterly Meeting is to be read. It is understood that in all these cases, Friends contemplating these services shall consult the Elders before presenting their concerns to the Meeting. The minute granted by the Yearly Meeting of Ministers and Elders should carry the signatures of its clerks and also of the Yearly Meeting secretary. When Ministers are granted liberating minutes, they should return such minutes to the issuing Meeting within a reasonable time after the service is completed.

When a Monthly, a Quarterly, or the Yearly Meeting grants a minute for service, it should see that the service is not hindered by lack of funds but should stand ready to bear the cost. The Yearly Meeting should appoint a Committee to keep in touch with Friends going abroad on religious service and to aid them in any way they can as the occasion requires. If necessary they may draw upon the Treasurer of the Yearly Meeting for financial assistance.

#### ELDERS.

We hold that Eldership as well as the Ministry is a gift bestowed by the Great Head of the Church. The qualifications for Eldership are varied and difficult to define. Spiritual discernment, good judgment, insight into character, an understanding of the spiritual needs of the meeting and the individual, a gracious tact, a desire for the spiritual growth of the Church, especially of the young, an out-reaching interest in the spiritual welfare of those who might come within the circle of influence of our meetings, such are among the characteristics of rightly qualified Elders.

Especially should they seek prayerfully for spiritual discernment concerning the ministry and should try to

foster its fullest development and growth. They should be ready to hearten Ministers at times of discouragement and burden for the Church, to accompany and uphold them as they travel in Gospel service, to advise with them, and when need arises, caution and restrain them in a spirit of loving helpfulness. They should watch over those inexperienced in the ministry, encourage the right unfolding of their gifts and strive to discover and foster gifts in the ministry not yet developed.

A variety of spiritual gifts, prophecy, teaching, exhortation, prayer, are a help in the life of the meeting and it should be the part of a true Elder to discern and foster such gifts as will meet the needs of the varied membership, old and young, learned and unlearned. If the Elders feel that certain members of the meeting may be withholding required service they should urge upon them a consideration of their responsibility in the use of gifts.

With a large capacity for friendship, Elders should be such men and women as would draw to them those who need spiritual advice, comfort and understanding. Above all they should be men and women of prayer, who seek for the guidance of the Spirit in the difficult service He asks of them, and they should be ready to follow His bidding, be the service large or small.

Each Monthly Meeting should choose two or more Elders to sit with the Ministers and they together constitute a Preparative Meeting of Ministers and Elders. As one of the services of Elders is to develop a ministry where there is none, each Monthly Meeting should appoint Elders even though no recorded Minister belongs to that meeting.

When a Monthly Meeting desires to appoint one or more Elders, it should name a committee to consider carefully persons suitable for the service. If the committee

agrees upon nominations, it should present the names to the Monthly Meeting, which in turn should consider them separately and if it approves them should send the names to the Quarterly Meeting of Ministers and Elders. With the concurrence of that Meeting, a minute should be signed and sent to the Monthly Meeting and also to the Preparative Meeting of Ministers and Elders.

When Elders become members of another Monthly Meeting within their own Quarterly Meeting, they shall retain their station of Elder, but if they go beyond the limits of their Quarterly Meeting the appointment lapses.

The Ministers and Elders of each Monthly Meeting shall constitute a Preparative Meeting of Ministers and Elders. They shall meet at least once in three months.

At the session of a Preparative Meeting of Ministers and Elders immediately following Yearly Meeting, the First Query for Ministers and Elders should be answered, and the answer, signed by the clerk, be forwarded to the ensuing Quarterly Meeting of Ministers and Elders. At the second session, the second query should be considered, and so on through the year unless otherwise provided by the Meetings. The work should be done in a spirit of prayer for guidance and in a deep concern for the spiritual life of the Church. It is advised that the Overseers meet with the Ministers and Elders at the Preparative Meeting preceding Yearly Meeting to consider together the spiritual condition of the meeting as suggested in the fourth query, and at other times if desirable. All three offices have the interests of the Church in common, and by taking counsel together may help each other in the right shepherding of the flock.

Similarly the Ministers and Elders of each Quarterly Meeting shall constitute a Quarterly Meeting of Ministers and Elders, at the sessions of which answers to the queries



forwarded from the Preparative Meetings of Ministers and Elders shall be read and given careful attention. If a need for help or advice is seen, it should be generously and sympathetically met. At the meeting preceding Yearly Meeting, a review of the answers to the three queries previously considered be made, the fourth query answered, and final answers prepared, signed by the Clerk and forwarded to the Yearly Meeting of Ministers and Elders.

The Ministers and Elders of the subordinate meetings constitute the Yearly Meeting of Ministers and Elders, at whose sessions the answers to the queries sent up by the subordinate meetings should be read and given thoughtful consideration. Advice or care may be extended to these meetings as the guidance of the Spirit and the needs of the meetings may open the way. The Yearly Meeting of Ministers and Elders, if occasion requires, may at the request of twelve members, hold sessions in the interval between Yearly Meetings.

Two or more representatives should be appointed from each Preparative Meeting of Ministers and Elders to the ensuing Quarterly Meeting of Ministers and Elders. Four or more representatives should be appointed from the Quarterly Meeting of Ministers and Elders to the Yearly Meeting of Ministers and Elders.

No Meeting of Ministers and Elders should interfere with the business of any Meeting for Discipline, but it may communicate to a Meeting for Discipline any subject which it feels should rightly be presented there.

In Meetings for Worship Elders should relieve Ministers as far as possible from the care of closing the Meeting.

If a Minister or an Elder by negligence, unfaithfulness or other grave fault, be felt to have lost his fitness for the service, his case should have the tender care and help of the Preparative Meeting of Ministers and Elders, or, if

there is no Preparative Meeting, the care of the Elders of the Monthly Meeting. If their labor fails to bring the desired result, the Preparative or Monthly Meeting should refer the case to the Quarterly Meeting of Ministers and Elders, which should appoint a few judicious Friends to assist the subordinate Meeting. If this also proves unavailing, the case should be transmitted by minute to the Monthly Meeting for Discipline of which he is a member and left under its care. The Monthly Meeting should give serious consideration to the case and if it seems necessary, should issue a minute stating that, in its judgment, he should no longer be recognized as a Minister or Elder (as the case may be). A copy of this minute should be sent to the Quarterly Meeting of Ministers and Elders.

The Quarterly Meeting of Ministers and Elders should exercise an interested and watchful care of all meetings subordinate to it, and when any such meeting is in need of care or assistance, or shall be so reduced in numbers that its usefulness is impaired, the matter should be brought to the attention of the Monthly Meeting to which such Preparative Meeting of Ministers and Elders is subordinate for definite action. If any Preparative Meeting of Ministers and Elders be discontinued or laid down, its membership may be joined to any other Preparative Meeting of Ministers and Elders within the limits of the Quarterly Meeting.

## QUERIES FOR MEETINGS OF MINISTERS AND ELDERS

### FIRST QUERY.

Remembering the peculiar tenderness of our Lord for the children, do you exercise a loving and watchful care over the young people of your meeting? Do you endeavor to promote their instruction in the essentials of Christianity and the distinctive principles of the Society of Friends? Do you encourage and foster their gifts, and manifest an earnest desire that, through the operation of the Spirit of Christ, they may come to a vital religious experience themselves?

### SECOND QUERY.

Does the ministry among you tend to promote the spiritual growth of the membership, building it up in the faith that is in our Lord and Saviour, Jesus Christ? Is your ministry such as to spread the message and teaching of Christ and to establish His Kingdom in the hearts of men? Is there a growth of such ministry in your Meetings?

### THIRD QUERY.

Do you endeavor to practice and promote Christ's way of life? Do you endeavor to stimulate in your Meeting a sense of religious responsibility towards attenders at your Meetings, towards your neighborhood, and especially towards those people who are without Church affiliations? Have you, as Ministers and Elders, a concern for the spread of the Gospel among all people?



## FOURTH QUERY.

Does there seem to be a growth in spiritual life in your Meetings? Have there been any convincements?

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## ADVICES FOR MINISTERS AND ELDERS

TO BE READ AT LEAST ONCE EACH YEAR IN PREPARATIVE  
AND QUARTERLY MEETINGS OF MINISTERS AND ELDERS.

It is earnestly and affectionately advised that Ministers and Elders endeavor to maintain essential unity one with another and with the Meetings of which they are members. They should be careful regularly to attend Meetings for Divine Worship and those for the transaction of the business of the Society and they should encourage their families also to attend. They should endeavor to bring up those under their care in the simplicity which accords with our religious profession. They should aim to show forth the Christian spirit by leading upright, helpful and loving lives.

In the development and exercise of their respective gifts, Ministers and Elders should be helpful one to another. They should encourage those whose ministry gives evidence of proceeding from the Divine Source, should caution them against whatever might hurt their service, and should kindly admonish those whose ministry does not contribute to the life of the Church.

Let all be so filled with the Spirit of Christ that others may see and recognize in them the fruits of the Spirit. And let all dwell in that which gives ability to labor successfully in the Church of Christ and so adorn the doctrine which they commend to others.

## MEMORIALS

Monthly Meetings through their Quarterly Meetings are directed to furnish to the Yearly Meeting each year a list of Ministers and Elders in their membership who have died in the course of the year.

If a Monthly Meeting, after serious consideration, believes it right to prepare a memorial of a deceased member, such a memorial shall, after approval by the Monthly Meeting, be sent up to the Quarterly Meeting. If it passes the Quarterly Meeting, it shall then be forwarded to the Representative Meeting for examination, and if approved by that body, it shall be laid before the Yearly Meeting.

Brief memorial minutes may take the same course.

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## FAMILY VISITS

As the visiting of Friends in their families, in the opening of heavenly wisdom, is a service which has often been blessed to both visitors and visited, this Yearly Meeting has from time to time recommended such visiting to the serious attention of Quarterly and Monthly Meetings. It is desired that concerns of this nature may be tenderly cherished, and those who are rightly exercised therein, encouraged to move forward in due season, in a humble dependence on the Shepherd of Israel. He not only puts forth His own, but goes before and richly rewards with spiritual comfort and peace all who are faithful to His appointments.

If the concern of a Friend to visit the families of a Monthly Meeting of which he is not a member be laid

before and approved by the Monthly Meeting where he belongs, and a certificate or minute thereof be granted, before engaging in the visit he is to spread the concern before the Monthly Meeting whose families it is proposed to visit, and when the concurrence thereof is also obtained, the necessary care should be extended to aid him in the performance of the service. This regulation is also to extend to such Friends as may come from other parts on religious visits to meetings within the limits of this Yearly Meeting.

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## OVERSEERS

The position of Overseer is one of privilege and responsibility before God; let no one called to it lightly excuse himself from sharing in this work, but prayerfully endeavor to fulfil the charge to tend the flock of God, not by constraint, but willingly. By such service the body is united in Christ.

Monthly Meetings are advised to appoint, on nomination by a committee, at least two men and two women Friends as Overseers. As the duties of these officers are varied, the meetings should be careful to select persons of different ages, gifts and qualifications who are earnest Christians and truly concerned Friends.

These appointments should be reviewed at least once in three years; and it should be borne in mind that changes in these appointments at suitable times may contribute to the life of the meeting.

Overseers are urged to consider the many kinds of service involved in the oversight and shepherding of the flock. The meeting places upon them a special responsi-

bility for the various activities set forth in this chapter, but in so doing does not relieve its other members of their duty and privilege of sharing in any or all of these concerns of the church, which may often be carried out to better advantage by other members than by the Overseers themselves.

By periodic conference and prayer together the Overseers should carry on their work in a spirit of consecration and love. So far as practicable, they should become personally acquainted with the individual members, should visit them in their homes, and should mingle with all members and attenders in a spirit of Christian courtesy and affectionate interest.

The visitation of the sick and the extension of sympathy and assistance to families in times of serious illness or other trouble is an important service with which Overseers should charge themselves.

They should foster such influences as tend to promote the religious life of the children and young people of the meeting, whether members or non-members, and to give to them and to all inquirers an understanding of the principles and practices of Friends. Definite arrangements to this end should be made. Young people often desire to be used in the life of the church. Overseers should be thoughtful of such, and when possible, help them to satisfy this right and natural desire.

They should pay special attention to new members. While at first their chief responsibility toward these may be to speak a word of welcome, a further duty may be to offer means of instruction in the principles of our Society.

With the general interest in mind they should encourage plans by which the membership may be assembled periodically, preferably at the meeting-house, where some matter of serious character should be presented; this



ought not to degenerate into an occasion of mere entertainment, but should be uplifting. Through this channel latent talents may be developed.

Overseers shall receive and consider applications for membership before they are forwarded to the Monthly Meeting.

It is suggested that Ministers, Elders and Overseers periodically meet together and report to the Monthly Meeting the result of their deliberations on the spiritual condition of the membership, on the relations of the members to one another and to the world, on the Christian work in which they are engaged, or on any other matters that vitally affect the life of the meeting.

It is directed that Overseers keep a list of the entire membership, which shall be compared annually with that of the Recorder, and that once a year they go over the list of members and plan that each resident member of the meeting be visited by one of their number. It is also recommended that letters be written to all distant members at least once a year, or oftener when circumstances warrant.

Overseers may often be able to encourage and assist members to be present at week-day meetings and attend, to a reasonable extent, on committee appointments.

Overseers should inform those contemplating marriage of the method of procedure as outlined in our Discipline and should advise them as they may seem to need assistance.

Overseers should be ready to consider sympathetically the difficulties and delinquencies of any of the members, and to help them in a tender and loving spirit. Only after such faithful care has proved ineffectual are the Overseers to call in the help of the meeting.

Overseers should take prompt steps to end differences between members, should any arise and become known. If their efforts are unsuccessful, it devolves upon them to have the differences arbitrated, or otherwise adjusted.

If a member becomes embarrassed in his financial affairs or fails to meet his obligations, the Overseers should willingly offer advice and in every way possible endeavor to show him an honest and honorable way out of his difficulty.

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## QUERIES AND ADVICES

The greatest value of the Queries lies in their challenge and appeal to us individually; therefore at the reading of them, we should first search our own hearts in the light of the Holy Spirit and carefully ponder these questions for our personal answer. In this spirit of individual responsibility, we should be better fitted to consider the answers prepared for the superior meetings. These should be compiled as fully as the nature of the query will permit in order that the Yearly Meeting may enter into sympathy with the condition of its membership and be able to give advice and assistance as occasion may require. Subordinate meetings reporting to the Quarterly Meetings next preceding the Yearly Meeting are directed to read the Queries together with the Supplementary Queries subjoined, with the answer to each (prepared by the Overseers when practicable) and to consider them deliberately. The answers adopted shall be sent to the superior meetings, and the Quarterly Meetings shall in like manner prepare and forward summary answers to the Yearly Meeting. Monthly Meetings may at their discretion also forward such an

account of their activities, not covered by the answers, as may seem to be interesting and profitable.

At Quarterly Meetings held in the Eleventh or Twelfth Month, and in subordinate meetings reporting to them, the advices are to be read in such a manner as will impress their importance. As provided in the following paragraph, the reading in the subordinate meetings may be accomplished on First-days.

Because of the nature and importance of these Queries and Advices, and the quickening influence which they should exert in shaping our daily lives, it is recommended that they be read once in the year at the time of a First-day meeting for worship, where they will reach others who meet with us as well as our own members; the Queries at the First-day meeting preceding the meeting for discipline in which the answers are to be considered, and the Advices at the meeting held on the first First-day in Tenth Month.

### QUERIES.

TO BE READ AT THE FIRST-DAY MEETING PRECEDING THE  
MEETING FOR DISCIPLINE IN WHICH THE ANSWERS ARE  
TO BE CONSIDERED.

*First*—Are all your religious meetings for worship and for discipline regularly held? How are they attended? Is the hour for gathering observed? Are they occasions of true devotion and of living spiritual experience? Do you individually take your right share of responsibility in service for the meeting?

*Second*—Do you seek to live in Christian love one toward another? Do you manifest a forgiving spirit and a care for the reputation of others? Where differences arise, are prompt endeavors made to end them?

*Third*—Do you uphold and cherish a waiting spiritual worship and a free gospel ministry exercised in the fresh life and power of the Holy Spirit? And are you concerned to foster the use and growth of the spiritual gifts of your members?

*Fourth*—Do you endeavor to express in your daily life the love and brotherhood which Jesus Christ lived and taught? Are you concerned to extend to others our message as Friends? Do you seek to co-operate with others in spreading the Kingdom of God?

*Fifth*—In your daily lives are you concerned to exemplify the sincerity and simplicity which accord with the Gospel of Christ? Are you frequent in the reverent reading of the Holy Scriptures?

In recreations are you watchful to avoid those that may prove a hindrance to yourselves or to others, and to choose those that will strengthen your physical, mental and spiritual life? Are you careful to guard against worldliness, self-indulgence and display? Do you avoid and discourage the unnecessary use and handling of intoxicants and habit-forming drugs?

*Sixth*—Do you maintain a faithful testimony against oaths and all military training and service, as inconsistent with the precepts and spirit of the Gospel? Do you also avoid betting, lotteries, gambling of every kind, and speculation or business transactions based on the principle of gambling?

*Seventh*—Are you careful to train those under your charge in the observance of their religious duties and to impress upon them the importance of good reading, wholesome amusements and helpful associations? Do your young people receive the loving care of the meeting, and are they brought under such influences as tend to promote



their religious life and to give them an understanding of the principles and practices of Friends?

*Eighth*—Are you punctual in keeping promises, just in the payment of debts, and honorable in all your dealings? Are you careful to keep to moderation in your standards of living and your pursuit of business, remembering that spiritual growth, family life, the interests of the church and public welfare call for their due share of your time and thought?

#### SUPPLEMENTARY QUERIES.

TO BE ANSWERED BY MONTHLY MEETINGS ONCE A YEAR,  
PRIOR TO YEARLY MEETING, BUT NOT TO BE READ  
IN MEETINGS FOR WORSHIP.

*First*—What ministers and elders have died, and when?

*Second*—What new meetings have been established? and have any meetings been discontinued?

*Third*—Is care taken to keep a regular record of all changes in membership, in the book provided for the purpose by the Yearly Meeting? Is the recorder's list of members compared with that of the overseers, before this query is answered? Does the recorder make annual report to the Monthly Meeting as directed by the Discipline? Do your overseers keep a list of non-members married to members and of their minor children? Do they keep a list of attenders who are not members?

*Fourth*—Are Friends who are in need of material assistance duly relieved as the cases require? Are they helped in securing education for their children?

*Fifth*—Are schools established for the education of our youth, under the care of teachers of Christian character in sympathy with the ideals of Friends and superintended by committees of the Monthly or Preparative Meetings?

*Sixth*—Do you exercise care to deal with those who are delinquent in conduct, for their restoration, in the spirit of meekness, without partiality or unnecessary delay? When such efforts fail, do you endeavor to place righteous judgment upon their conduct?

*Seventh*—Are the queries addressed to the Quarterly and subordinate Meetings read and answered therein, and are the advices read as directed? Are the queries and advices also read once in the year at the time of a First-day meeting for worship as recommended?

In addition to answering the fifth supplementary query, it is directed that all Monthly Meetings shall annually report the educational statistics of their youth in order that the same may reach the Quarterly Meeting next preceding the Yearly Meeting, using the blank forms furnished by the Secretary from the central office in Philadelphia. These reports are to be forwarded along with other papers to the respective Quarterly Meetings, which in turn will summarize and forward them to the Yearly Meeting.

#### ADVICES.

TO BE READ AT A MEETING HELD ON THE FIRST FIRST-DAY  
IN THE TENTH MONTH.

Friends are advised carefully to inspect the state of their finances at least once in the year, and to make provision for the settlement of their outward affairs while in health.

Meetings are enjoined to care for timely renewal of trusts: also, to see that all public gifts and legacies are strictly applied to the uses intended by the donors. When this becomes difficult or impracticable early application

should be made to the Representative Meeting for advice or assistance.

We would discourage membership in secret societies since we believe that these are incapable of producing any good which might not be effected by safe and open means, and that the pledge to secrecy is in itself a surrender of manly independence which tends to moral decadence and spiritual loss.

We urge our members to avoid all use of intoxicating liquors and actively to uphold the cause of total abstinence. We urge also the avoidance of tobacco and narcotic drugs.

Friends should instruct their children in the way of life which we, as a Religious Society, have professed, and teach them the principles which have guided us. They should strive to lead them to Jesus Christ, "the Way, the Truth and the Life." To follow Him loyally, fearlessly and gladly is to find "that life which is life indeed."

May we keep a close and understanding sympathy with our children. May we meet the responsibilities of parenthood intelligently and reverently and ask for the wisdom of the Holy Spirit to guide us. May we help our children to wise choice in reading, recreation, friendship and social relationships, that all their interests may make for Christian character and spiritual growth.

Friends are advised to watch carefully over the education of their children and to place them in schools which will not only build them up physically and mentally, but will foster their moral and spiritual life.

We believe that marriage is an ordinance of God and that He alone can rightly join man and woman therein. When any contemplate marriage may they seek Divine guidance without which it will lack the highest consummation. At such a time the loving and sympathetic counsel

of parents may be most helpful and the unity of family ties be strengthened as children turn to parents for understanding and advice. Marriage is a most serious and important experience. It is a happy and helpful one, if mutual love, unselfishness and service inspire it. Let us realize that unity in religious belief and practice is a strong bond and that character and disposition are more important considerations than wealth or position or other worldly advantage.

In the growing complexity of life, let us strive to keep true to our ideals of sincerity and simplicity, to keep before us the essential truths and test our lives by them, and to keep our family life from the distractions of useless activities. Let us seek for that inward faith which shall be as a rock foundation and for that peace which shall hold firm in outward confusion.

As followers of Christ let us remember that we are called to help in establishing the Kingdom of God on earth. May our sense of brotherhood with all men be strong, leading us as workers, as employers and in all other relations to make the chief aim of our lives service rather than gain. May it inspire us to earnest efforts after a social order in which no one is hindered in his development by meagre income, insufficient education and too little freedom in directing his own life. May it lead us not only to minister to those in need, but to seek to understand the causes of social and industrial ills, and to do our part as individuals and as a Society for their removal.

Let us be earnest about the spread of Christ's message of love among those who have not heard it, and support the work of missions both at home and abroad, that the command to preach the gospel among the nations may be fulfilled. Let us guard ourselves against religious intolerance and cherish in our hearts a spirit of love for all men.



War is contrary to the life and teaching of Christ. Our spirits should be daily renewed from the Source of all strength that in all relations we may manifest magnanimity and a tender, all-embracing Christian charity, and that in times of testing, our faith, courage and constancy may be strong in the face of misunderstanding and persecution.

May parents and teachers purge their hearts of hate lest inadvertently they poison the sensitive souls entrusted to their care and nurture. The youth should not be heirs of the hatred and prejudices engendered by past wars, but in the home and in the school should be instructed in the Divine way of overcoming evil with good, of loving the persecutor, and of going the second mile.

The peace testimony of the Society of Friends is not merely a negative abstaining from all that makes for war, but is the positive exercise of good-will in human relationships. May our members therefore lend their influence to all that strengthens the growth of international friendship and understanding, and give their active support to movements that substitute co-operation and justice for force. Let us encourage all efforts to overcome race, national and class prejudices and antagonisms.

From its beginning the Society of Friends has held that war is contrary to the spirit of Christ. Let us "live in the virtue of that life and power that takes away the occasion of all wars." Let our message be one of positive good-will and let us give our aid to all influences which strengthen international understanding and world fellowship.

The First-day of the week should be a time for worship and religious service, for fostering family life, for rest and leisure; when we may turn our minds from the more material round of daily life to intellectual and spiritual

refreshment. Its observance has been precious to Friends and we desire to hold fast that which is good in this respect.

May we be diligent in attendance at our meetings for worship and strive to come to them with a sense of our individual responsibility so that we may not mar or hinder, but rather contribute to that purity and freedom of the spirit in which, as united worshippers, we find communion with Him who is the Head of the Church.

In our business meetings also, and in all the duties connected with them, may our members make use of their gifts. As it is the Lord's work, let it be done as in His sight, in the peaceable spirit and wisdom of Jesus, with dignity, forbearance and love of each other.

“Dear Friends, keep all your meetings in the authority, wisdom and power of truth and the unity of the blessed spirit. Finally, dear Friends, let your conduct and conversation be such as become the Gospel of Christ. Exercise yourselves to have always a conscience void of offense toward God and toward men. Be steadfast and faithful in your allegiance and service to your Lord, and the God of peace be with you.”\*

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## APPLICATIONS FOR MEMBERSHIP

When a person desires to be joined in membership with us, he should apply to the overseers of the Monthly Meeting to which he would belong. When they are satisfied that the application should receive the attention of the Monthly Meeting, they should refer it to the meeting, with any information concerning it they may deem advisable.

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\*Phila. Yearly Meeting *Discipline*, 1903 edn., p. 88.

The Monthly Meeting should then appoint a judicious committee, unless under exceptional circumstances the previous service of the overseers be deemed sufficient. This committee should have a serious conference with the applicant, in order to ascertain how fully he understands and is convinced of our religious principles. They should also make some inquiry as to his life and conduct. This committee should report to a future meeting their sense of the applicant's state of mind and of their judgment as to the acceptance of the application. In either case, if the meeting, after due consideration, is satisfied that the application should be granted, a minute should be made recording the applicant a member of our Religious Society. A committee should be appointed to inform him of the decision of the meeting.

If the person is a minor for whom application for membership is made, the consent of his parents or guardians should, if practicable, be obtained. If the parents or guardians of a child desire that he be joined in membership with us, they should apply to the overseers in his behalf. The procedure is then the same as in the case of those making application for themselves, except that the overseers or the committee appointed by the Monthly Meeting, should ascertain the reasons for making the application and the likelihood that the child will be brought up with a knowledge of our principles and in sympathy with the manner of life and conduct which accord with the gospel of Christ.

In the case of a person whose residence is remote from meetings of Friends, who has never been a member of our Religious Society, but has been convinced of our principles and is desirous of being received into membership, the Monthly Meeting to which such application may be made is authorized to act upon it in the same manner as if the

residence of the individual were contiguous to that meeting. Where a personal interview is impracticable, the Monthly Meeting is authorized to communicate with the individual in some other way.

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## CERTIFICATES AND REMOVALS

Speaking generally, we regard it as essential to the best welfare of the Society and of all concerned that membership should rest in the Meeting within whose limits the individual resides, unless peculiar circumstances modify the situation, as is the case in some city Meetings.

When Friends remove to the neighborhood of another meeting, the Monthly Meeting to which they belong should promptly issue a notice (on the form prepared for the purpose) commending them to the Christian interest of the former body.

In case the new residence is likely to continue for a considerable length of time, Friends are advised to apply to their respective meetings for Certificates of Removal to the meeting near which they are sojourning or settled. Failing this the Monthly Meeting, if it is deemed best to do so, may transfer the membership.

Pending transfer of membership both meetings should co-operate in discharging their responsibility toward the members so situated.

Before issuing a Certificate of Removal, Monthly Meetings should make careful inquiry through a committee appointed for the purpose as to the conduct of the Friend in question, including his clearness in financial matters, and if no obstruction appears the committee is to prepare a certificate recommending him to the Christian care of the



meeting to which he is to be joined. This certificate on being approved by the Monthly Meeting, should be signed by the clerk or clerks and forwarded to the corresponding officers of the Monthly Meeting to which it is addressed.

Monthly Meetings shall not issue Certificates of Removal for members who are not in good standing or when the removal will embarrass the receiving meeting.

All certificates issued by Monthly Meetings should be prepared in duplicate; one copy to be filed by the issuing meeting. When a Certificate of Removal addressed to a Monthly Meeting is produced therein, it is recommended that it should be accepted unless sufficient reason appears to the contrary; in which case the certificate may be returned to the meeting which issued it. In every case the clerk of a meeting receiving such a certificate should acknowledge its receipt, but it shall not constitute a transfer of membership until the meeting to which it is addressed has accepted it and sent to the issuing meeting a written notice to that effect.

Monthly Meetings are to appoint two or more Friends to welcome persons whose certificates have been accepted and to invite them to business and other meetings.

Certificates of Removal for recorded ministers within the Yearly Meeting shall include information of this position. The official position of elders may be transferred within the Quarterly Meeting, but that of overseers is limited to the Monthly Meeting in which they were appointed.

When a Certificate of Removal, or a letter of recommendation on behalf of any person is produced from a meeting of Friends not belonging to our Yearly Meeting, it is directed that it be introduced to the meeting through the overseers, and the Monthly Meeting shall then exercise its judgment as to the reception of such certificate. Its

acceptance shall constitute a transfer of membership only.

When an applicant for membership produces a letter of recommendation from a meeting outside of our Yearly Meeting, or from another religious denomination, it should be referred to the overseers, who, if satisfied with the situation, shall make a favorable recommendation to the Monthly Meeting.

If a member in good standing wishes to unite with some other body of Christians, the Monthly Meeting may grant him a letter stating his Christian standing. When the other body has acknowledged the acceptance of such letter his membership with Friends shall cease.

The recorder of the Monthly Meeting shall keep on file all certificates received and a copy of all certificates issued by the meeting.

Monthly Meetings may furnish members proposing to travel or to sojourn at a distance, letters of introduction to Friends or other Christian bodies. Such letters shall show their membership and Christian standing, and recommend them to those amongst whom they may come, but these letters transfer no rights of membership.

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## RESIGNATIONS AND DISOWNMENTS

If a member signifies to his Monthly Meeting a desire to resign his right of membership, the meeting should not consider itself absolved from further care of such member, but should appoint a judicious committee to visit him and endeavor to win him back into fellowship with Friends.

If, however, the circumstances of the case are already well known to the overseers, and they are satisfied that

the decision of the member is not likely to be altered by such friendly effort, the resignation may be accepted without the appointment of a committee. Letters written in acceptance of resignation should always manifest an affectionate regard for the person so severing his connection with our Society.

If any of our members become negligent of their duties as Christians, or profess beliefs or engage in practices which are not in accord with the gospel of Christ, or are contrary to the regulations of the Discipline, the overseers should take occasion to visit such, in a spirit of meekness and Christian love, in order for their help. They should endeavor by instruction, by counsel and by loving entreaty to win them to a true unity with us in profession and practice.

If, after patient care and waiting, this labor of love fails in its object, and the overseers believe that they have done all they can, the case may be reported to the Monthly Meeting. The Monthly Meeting should then appoint a committee to give the matter further consideration, who should endeavor by all means possible, in tender Christian love, to restore the person concerned to a right attitude of mind and spirit. As long as there is reasonable ground for hope that attention to the matter may be beneficial, the case should be continued. When, however, the Monthly Meeting, after deliberate consideration, feels that the person by his continued attitude of mind shows that he is no longer truly a Friend, it should request the committee, or such other Friends as may be appointed, to prepare a testimony of disunity, to be produced at a future meeting. In all cases when such a minute of disunion has been issued by a Monthly Meeting, the individual concerned should, if possible, be furnished with a copy and informed of his right of appeal.

This is the extent of our censure against a person who continues contrary to our religious principles and practices; he is disowned as a member of our religious society. When this action is taken, it should be in such disposition of mind as may convince the person concerned that we sincerely desire his recovery and restoration, considering ourselves, lest we also be tempted.

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## ACKNOWLEDGMENTS

When the profession or conduct of any of our members has called for the attention of the Monthly Meeting, or of the overseers, and the individual concerned has come to a recognition of his error, it may be desirable that, subject to the advice and approval of the Monthly Meeting committee or of the overseers, a written acknowledgment should be presented to the Monthly Meeting for its consideration.

When a person who has lost his membership and has removed into the limits of another Monthly Meeting desires to be reinstated, he may make application either to the meeting to which he formerly belonged or to that within the limits of which he is residing. In the latter case, the meeting before complying with his request is to correspond with his former meeting and obtain its view as to his being reinstated.

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## DROPPING MEMBERS

In case any member passes out of the knowledge of the Monthly Meeting to which he belongs, and the overseers of the meeting are unable to communicate with him,



or if he formally joins another religious denomination, they may present the case to the Monthly Meeting, which, at its discretion, may make a minute reciting the circumstances and declaring that the person no longer retains a right in our Religious Society.

Should a person thus ceasing to be a member afterwards apply to a Monthly Meeting to be received into membership again, if the meeting to which the application is made believes him to be prepared for religious fellowship with Friends, it should record him a member of the meeting.

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## REINSTATEMENTS

If a person who has lost his right of membership desires to become again a member of our Religious Society, he may make application to the overseers of the Monthly Meeting which he wishes to join, and the same procedure should be followed as in other applications for membership. (See page 96.)

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## DEALING WITH OFFENDERS

Christianity was exhibited to the world by its Divine Author as an intimate, human fellowship. He gathered twelve disciples into His original society of friends. The twelve represented a very wide range of temperament, experience and character. Under the stimulus and training of His Spirit they at times witnessed the fusion of all their diversity into unity of purpose and aim. He taught them by the parables of the lost sheep and the prodigal son that one of the greatest functions of the Church and its members

is to seek and to restore the erring and the lost. Nothing less than this ideal can meet the demands of a Christian society. For their own sakes and for the spreading of the Gospel of Christ all the members must be brought into fellowship and co-operation with one another.

On the practical side, "being members one of another in Christ" develops the spirit of helpfulness in many ways. The ability to minister to "the brother overtaken in a fault" is bestowed upon some. At times through an individual, or upon occasion through a group, the hand of restoring love is extended with comforting results. Members and meetings should keep this ideal before them in every effort to deal with those who violate the moral law, or bring discredit upon our well known principles.

The apostolic injunction (Galatians vi: 1): "Brethren, even if a man be overtaken in any trespass, ye that are spiritual restore such an one in a spirit of meekness; looking to thyself, lest thou also be tempted," represents a first step in any such procedure. Where it fails, overseers are to lend their combined efforts to the case. When it seems right to take a further step, the Monthly Meeting should be called on to use its resources of feeling and judgment. It should appoint a committee to review the facts and to have such interviews as may seem profitable. Upon their report to the meeting, if they have failed in the desired reconciliation, a testimony of disownment should be recorded. Great care should always be taken in making such a record that the meeting and individual members maintain the spirit of restoring love and that, while they condemn a disorderly act, they tenderly desire a restoration to fellowship.

## ARBITRATION

Should a difference or controversy arise among our members of such a character as cannot be adjusted by the labors of interested Friends or the overseers, it should be submitted to arbitration under the direction of the meeting in the following manner.

Let the party who thinks himself aggrieved calmly and kindly request the other to comply with his demand; and, if this be disputed, the complainant, or if he lives at too great distance, some Friend whom he may authorize, should take with him one or two of the overseers, or other discreet Friends, and in their presence repeat the demand.

If this step also fails, the parties should be advised to choose a suitable number of Friends as arbitrators, and mutually engage by bond, or other written instrument adapted to the occasion, to abide by their determination.

Should this proposal be acceded to, and arbitrators be chosen, they ought, as speedily as circumstances permit, to appoint time and place, and attend to the business without unnecessary delay; giving the parties a fair and full hearing in the presence of each other, but listening to neither of them apart, nor suffering their own sentiments to be known until they have fully digested the subject, and come to a clear decision, which they should be careful to do within the time agreed on.

If either of the parties refuses to submit the matter in dispute to arbitrators; or, when that is done, neglects to give his attendance when desired, without a sufficient reason being assigned; or does not abide by the award when issued; the offender should be complained of to his Monthly Meeting; and if he cannot be brought to a due

sense of his error, the said Meeting should declare its disunity with him, unless such person make it evident to the satisfaction of the meeting, or to a committee thereof, that the award is erroneous and unjust, in which case, the matter in dispute may be referred either to the same or other arbitrators, as the meeting shall judge best; and their award shall be final; after which, if either of the parties at variance proves so regardless of peace and unity as not to acquiesce in such corrected determination, the Monthly Meeting to which he belongs should proceed in the case as best wisdom may direct.

Where arbitrators are at a loss for want of legal knowledge, it may be proper for them, at the joint expense of the parties, to take the opinion of counsel learned in the law, in order to come to a proper judgment in the matter. They should reject no evidence or witness offered, nor receive any but in the presence of both parties; and in their award, they need not assign any reason for their determinations.

In disputed matters there may be circumstances which would make it inadvisable to comply with the foregoing wholesome method of procedure. Examples of such are:—

*First*—That the party may abscond, or leave the country with design to defraud his creditors; or *second*—That the procedure through the meetings, by reason of the time it must necessarily take, might be manifest damage to the creditor or claimant, as in cases of apparent danger of bankruptcy, or when the party is overloaded with debts, and the creditors are pressing their claims; or *third*, That there may be danger of future damage to such as submit thereto, as in the case of executors, administrators, or trustees. It is therefore advised in any such case that the aggrieved party, or one acting in fiduciary capacity, apply



to the overseers of the Monthly Meeting to which the other party belongs, for permission to begin legal action of a sort appropriate to the case. Such permission may be granted by the overseers if they believe the facts as briefly stated warrant such a course, and that our Friendly method of settlement would be unsafe. When permission is granted, everyone concerned is tenderly cautioned to behave himself towards the others in brotherly love, decency and moderation, without anger or animosity. Should any of our members disregard the Scriptural order prescribed by our Discipline in regard to going to law, he should be dealt with by the Monthly Meeting to which he belongs.

As it may sometimes occur that a member, either through a misunderstanding of the business, or from an improper influence, may present a complaint against another member, the overseers, after fully hearing both parties, and being decidedly of opinion that the case does not require a reference to arbitrators, are to advise a speedy settlement of the case. If this prove ineffectual, and the complainant remains dissatisfied, he may have the liberty to inform the Monthly Meeting where the other party is a member, without mentioning any name, that having a matter in dispute with one of their members, he is desirous of their assistance in order to a settlement thereof. The said meeting is then to appoint a judicious committee to inquire into the propriety of leaving the matter to arbitration. If they judge the complaint ought to be referred, they are so to advise. If either party refuses to comply, the Monthly Meeting of which he is a member is to be informed thereof, to take up the case accordingly and endeavor to bring the business to a speedy issue, that our Christian testimony to peace and concord may be duly maintained; but if the committee of the

Monthly Meeting, where the assistance has been requested, concurs in judgment with the overseers of the other meeting, the complaint is to be dismissed.

It is desired that persons differing about worldly affairs do, as little as may be, engage Friends in the ministry as arbitrators in such cases.

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## APPEALS

While Friends agree that the right of appeal is a just privilege, it is affectionately desired that in the spirit of the Gospel of Christ all our members may labor to maintain good order and harmony in the church and that all may be careful to determine issues as they arise and thus be instrumental in preventing appeals from being taken.

When a member who has been under dealings by a Monthly Meeting is dissatisfied with its decision, he may file with the next Monthly Meeting, or the one succeeding it, his appeal to the Quarterly Meeting for its review of the case. The Monthly Meeting shall enter the same upon its minutes and fully inform the Quarterly Meeting thereof, with copies of all minutes and reports of committees relating to the subject. A committee of three shall be appointed by the Monthly Meeting to represent it in the case before the Quarterly Meeting.

When a Quarterly Meeting receives a notice of appeal from a Monthly Meeting, it shall refer the subject to a committee, omitting from the appointment members of the Monthly Meeting appealed from. The committee shall carefully and deliberately examine all the proceedings in the case, and give the appellant and the Monthly Meeting's committee and their witnesses a full hearing. If it be found that the offense has been rightly adjudged and

the charge substantiated and that the proceedings have been in accordance with the Discipline, the committee is so to report to the Quarterly Meeting, and that meeting, if it approves of the report shall confirm the judgment of the Monthly Meeting and inform the appellant of the result and of the further right to appeal to the Yearly Meeting.

But if it be found that the offense has not been correctly adjudged, or that the charge has not been sufficiently sustained, or that by any irregularity in the proceedings, the rights of the appellant have been infringed, the committee shall report in accordance therewith, and the Quarterly Meeting, if it approves of the report, shall set aside the judgment of the Monthly Meeting. A Monthly Meeting may appeal to the Yearly Meeting in a case where it may feel aggrieved by the decision of the Quarterly Meeting and the same privilege is accorded to the individual.

In all cases where the judgment of a meeting is set aside, the ground of such decision must be entered upon the minutes, and the meeting affected informed thereof. If that ground be one of irregularity of proceeding only, the meeting shall be at liberty to take up the case again and correct its error.

Should the appellant be dissatisfied with the decision of the Quarterly Meeting, he may file with the next Quarterly Meeting, or the one succeeding it, but none later, his appeal to the Yearly Meeting for its review of the case. The Quarterly Meeting shall enter the same upon its minutes, inform the Yearly Meeting thereof, and appoint a committee of three, or more, to represent it in the case before the Yearly Meeting, or a committee of the same.

An appellant shall have the right to be present during the appointment of the committee in his case, and objections which he may then make to persons nominated on the committee are to be judged of by the meeting.

When a Quarterly Meeting has become so reduced as to consist of only two Monthly Meetings, and an appeal is presented to its notice, it is to make a minute thereof, and appoint a few Friends to attend the Yearly Meeting with the minutes and proceedings in the case, and to give the necessary information to such committee as may be appointed by the Yearly Meeting, duly to consider and determine the same.

The committee appointed by the Yearly Meeting in a case of appeal from a Quarterly Meeting shall examine into and judge of the nature of the offense, and the proceedings in the case, and they shall fully consider the statement of the appellant and that of the respondents, and also the minutes of the Monthly and Quarterly Meetings in the case, and shall report to the Yearly Meeting. The decision of the Yearly Meeting shall be final.

In every case of appeal the decision shall be recorded upon the minutes of the superior meeting, and the clerk of that meeting shall forward a transcript thereof to the meeting or meetings whence it came, with instructions to enter the same upon their minutes.

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## RIGHTS OF CHILDREN

The right of membership in this Yearly Meeting of the Religious Society of Friends extends to any child born of parents in membership.

It extends also to any child whose father or mother is a member at the time of its birth, provided both parents were members at the time of marriage.

Children who are not members by birth may be received into membership by action of a Monthly Meeting,



in accordance with the procedure provided for convinced persons. If of suitable age, they may make application for themselves; in other cases application on their behalf should be made by their parents or guardians, except as provided under the caption Applications for Membership. (Par. 2, page 97.)

When the parents of an infant are members of different Monthly Meetings at the time of its birth, the child is to be recorded as a member of the Monthly Meeting to which the father then belonged. The same rule is to apply in the case of a child whose parents are members of different Yearly Meetings, unless the child is thus left without membership, in which case it shall be recorded a member of the Monthly Meeting to which the mother belonged.

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## RELIEF

Meetings are advised to provide, through committees appointed for the purpose, for the exercise of tactful and watchful care in ascertaining and meeting the needs of Friends requiring assistance. Such care may involve aid in finding suitable employment, or in case of such as are unable to work, in defraying the living expenses of themselves and their families, and in providing for the education of their children. Friends are urged to be open-hearted and liberal in providing and continuing funds for these purposes. Those who undertake this service are cautioned not to expose the names and conditions of their fellow-members who may be the objects of this care.

## BURIALS AND BURIAL GROUNDS

Monthly Meetings are advised to appoint two or more Friends from each particular meeting to extend the sympathy of the meeting in the event of death, to offer assistance in regard to funeral arrangements, and to be in attendance at funerals.

Each Friends' burial ground should be placed under the charge of two or more Friends appointed by the meeting to which the ground belongs. Non-members may not be interred in a Friends' ground without the consent of at least one of the committee. Caretakers should see that grounds are kept in good order.

The location of graves may be marked by plain, low stones, rising not more than eight or ten inches above the ground, giving the name of the deceased, with age or appropriate dates.

Proposals to hold meetings in our meeting-houses on the occasion of burials should be submitted to the consideration of the elders or overseers of the meeting in whose house it is proposed to hold meetings.

Friends are desired to conform to true simplicity in all funeral arrangements, avoiding elaborate and expensive caskets and floral decorations. They are encouraged not to wear mourning habits.

May the simplicity which we feel to be consistent with true Christian living be observed in connection with funerals. May they be times when things temporal shall be secondary, when the reality of the life immortal shall be deeply felt, and when the presence of our Lord may bring comfort and hope and consolation to those bereaved.

## PROPERTY

Friends are urged to regard property as a stewardship, valuable for proper use, but liable to abuse, and to remember that there are no fundamental or natural property rights, but that all possessory rights are constantly liable to change through law. Property and the possession of it involve power. Modern ideals of social responsibility require that such power be socially administered, even modest wealth requires watchfulness in its proper application, and larger wealth correspondingly greater watchfulness.

Friends are therefore encouraged to use their earnings and inheritances for the proper maintenance of their families in simplicity and refinement and the education of their children. Surplus beyond these requirements would then be available for social application.

It is also recommended that Friends make their wills under professional advice in time of health and sound judgment, and dispose of their estates as a proper stewardship dictates. Making a will while in health can shorten no one's life, while a will made on a death-bed may distress the mind, under the solemn approach of death, and render voidable charitable bequests, much cherished by the testator.

It is recommended that the Yearly Meeting and all subordinate meetings frequently inspect the titles to meeting-houses, burial grounds, and other real or personal estates vested in trustees, and by them held for the use and benefit of constituents, subject to the control of said meetings.

Meetings are encouraged to utilize Friends' Fiduciary Corporation as trustee for real or personal trust estates,

subject to terms suitable to varying circumstances. The Corporation has a perpetual charter and through it the necessity of renewing appointments may be avoided. Friends' Fiduciary Corporation, incorporated in Pennsylvania, in 1920, is the official organ, authorized by the Yearly Meeting, to assume and administer trusts for the Yearly Meeting and its subordinate meetings, and all other unincorporated organizations or committees affiliated with it or with any of them.

If individual trustees are thought preferable, care should be taken to have the trust properties transferred or conveyed to the new appointees by the retiring trustees.

Trustees and the meetings concerned in any charitable gifts are enjoined to special care that these be appropriated strictly to the purposes and uses designated by the donors or testators, and if such purposes become obsolete or difficult or impossible of fulfilment, that the meetings or trustees charged with them make application to the Representative Meeting for advice in procedure.

It is further advised that meetings keep exact records of all trusts and conveyances, and of the places of deposit and the custody of papers, minutes and records of the Society; and further that trust accounts and investments be subjected to yearly audit and inspection by appropriate committees, who should report annually to the meeting in writing, with particular reference to the ear-marking of securities in which trust funds are invested.

In case of the dissolution of any Preparative, Monthly or Quarterly Meeting, all rights of property which were vested in such meeting shall pass to the meeting of Friends to which the members of the meeting so dissolved or laid down shall be transferred and joined by the superior meeting. And all the powers of management, sale and disposition over any real estate, together with the appoint-



ment of new trustees to hold the legal title thereto, previously vested in or exercised by such meeting, so dissolved and laid down, shall thereafter be exercised by the said meeting to which the members may be transferred and attached; care being taken to see that there are no legal difficulties in the way, and that, if any appear, the advice of the Representative Meeting be taken.

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## TRADE

“Wrong no man, overreach no man (if it may be ever so much to your advantage), but be plain, righteous and holy; in this are ye serviceable to your own nation and others by your change and exchanging of things and merchandise; and to the Lord God ye come to be a blessing in the creation and generation.”\*

The pursuit of wealth as an end in itself not only tends to place an undue importance upon material things, but may insidiously undermine our highest ideals and deprive us of some of the greatest blessings our Heavenly Father would bestow upon us. Wealth should be regarded as a means and not an end. Its responsibilities should be assumed in a broad spirit of Christian service and brotherhood.

In all business transactions our members are enjoined to refrain from assuming obligations beyond their financial capacity or involving risks to others. Friends should be especially careful in assuming obligations on behalf of others unless they are prepared to meet such obligations. Also, we would particularly exhort Friends to abstain from

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\*George Fox, *Epistles*, p. 157. See A. N. Brayshaw's *Quakers' Story and Message*, p. 49.

all speculative enterprises and to be content with such gains as come to them through legitimate business projects.

Since it is the will of our Heavenly Father by His Holy Spirit to dwell intimately with each of us, we cannot escape the conviction that our every-day actions should be under His guidance. We tenderly caution our members, in choosing an occupation or business, to consider carefully whether they feel it to be consistent with our religious profession; and to avoid engaging in anything upon which they cannot with filial trust ask the Divine blessing. When they are about to engage themselves as employees, we advise that they endeavor to make such arrangements as will leave them at liberty to attend to their religious duties, even though it may be at some pecuniary sacrifice. We also impress upon those who are employers the duty of treating their employees with the liberality, fairness and justice which they would feel to be their due if the relative positions were reversed. We should cherish the sense of responsibility for our influence on those in our employ and should feel a Christian interest in both their temporal and spiritual welfare.

It is recommended that Friends frequently inspect the state of their affairs, and keep their accounts so accurately, that they may know, at any time, whether they are living within the bounds of their circumstances; and, that in case of death, these accounts may not be perplexing to survivors.

Should a fellow-member become so involved in his business as to be unable to meet his obligations, it is the duty of the overseers to consult with and advise him. If it appears that his financial difficulties have been caused by his disregard of strict business integrity, his case may be brought to the attention of the Monthly Meeting. The restoring love of Jesus rather than the spirit of condemna-

tion should actuate both the overseers and the Meeting in dealing with such cases.

If a person who has failed in business should at any time afterwards be able to pay his debts, justice will require this of him, even though a compromise and legal discharge from creditors may have been obtained.

Neither Monthly nor other meetings should receive subscriptions, donations or bequests from persons who have failed in business until they have paid their debts, or are voluntarily released by their creditors.

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## GAMBLING AND LOTTERIES

We recognize and deplore the prevalence of the gambling spirit throughout the world. It extends to all classes of society and permeates finance and commerce as well as sport and recreation. Its indulgence not only causes the material ruin of many individuals, but dwarfs and warps their moral and spiritual lives. From early days Friends have recognized these facts and have opposed "lotteries, wagering and other species of gaming." The evils in the grosser forms of gambling are apparent, but are less so in the petty forms that prevail in connection with games and other recreations.

The three main incentives to gambling with both rich and poor are a seeking for gain without labor, a craving for artificial excitement, and a thoughtless desire to follow the fashion. All three are unworthy of a Christian.

The desire for gain without labor violates both economic law and the teachings of Christ. The rational and moral basis of the acquisition of property is labor. A measure of the progress of civilization is the extent to which reason replaces violence and chance in human society. Gambling

is the determination of the ownership of property wholly or in part by chance, and is a reversion to the passions and mental attitude of the savage. The progress of Christianity may be measured by the extent to which the desire to share and to serve replaces the desire to acquire and possess. Gambling tends to lay undue emphasis upon material possession and to make property an end in itself, instead of a means to fuller Christian service.

The craving for artificial excitement such as gambling and lotteries afford, is usually a reaction either from the uninteresting drudgery of the normal work-day of the many, or from the ennui of idleness of the few. The problems are therefore closely interwoven with those of the social order on the one hand and of the choice of recreation on the other. Those who are fired with the adventurous spirit of our Master can find an ample measure of wholesome excitement in their daily lives without recourse to gambling or lotteries in any form.

The present tendency among Friends to conform to those around us in dress and speech makes it increasingly important that we should constantly be on our guard lest we become thoughtless followers of fashion in matters involving moral principles such as gambling and lotteries. We must not sacrifice principles to expediency or conviction to conformity.

Judged by its effects the gambling habit is wholly bad. Its grosser forms have often been an easy road to fraud, theft and other vices. Even its petty forms may become an absorbing passion, depriving work and recreation alike of their full measure of simple joy.

To cure the world of the gambling spirit many different remedies are needed. Each of us can help by personal example in absolutely dissociating himself from all forms of gambling and lotteries whether in commerce, finance or



recreation. Those who engage in such practices even for insignificant stakes deprive themselves of their influence against this great social evil.

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## RECORDS

When the Society of Friends was in the formative stage and those of like belief began to draw together in a separate religious organization, one of the first concerns was to keep careful records. Superior meetings by advices and by queries endeavored to strengthen the concern, and long experience has amply demonstrated the value of such care.

All meetings for business or discipline are directed to keep minutes of their proceedings in suitable books, carefully indexed, which should be kept in safe places and custody. Books no longer in active use should be stored where they can be protected from damage by fire, and where under proper restrictions they may be open to examination.

Commodious, well-appointed fire-proof vaults are located at Friends' Book Store, 302 Arch Street, and at Friends' Library, 142 N. Sixteenth Street, Philadelphia. Meetings are particularly urged to deposit their record books at either place, unless equipped with adequate fire-proof facilities at their home meeting.

Besides usual minutes, special record should be kept (a) of births, deaths and other changes in membership; (b) of all interments in burial grounds under the care of meetings; (c) of marriage certificates; (d) of certificates liberating members for religious service; (e) of certificates of removal; (f) of sojourning minutes; (g) of conveyances and trusts and changes in the same.

(A) Monthly Meetings as "Meetings of Record" are specially enjoined to exercise care in the keeping and preservation of correct lists of members with post office addresses. Each Monthly Meeting should appoint a careful and judicious Friend as "Recorder," who should preserve in a book provided by the Yearly Meeting all details concerning births, deaths, marriages and changes in membership.

To facilitate this, the meeting should take steps, by special committees or otherwise, to place in the recorder's hands all material needful for such record. If any recorder, for purposes of rapid consultation, finds it more convenient to use a card catalogue, the substance of such records should, at regular periods, be transferred to the Record Book, as being more sure of preservation.

To assist the work of the recorder, the clerk of each Monthly Meeting should transmit to the recorder all information as to changes of membership appearing on the minutes of the meeting. In practice, it will be found advisable to do this immediately after such changes occur, while the matter is still fresh in mind, and thus the records may be kept always complete to date; to this end changes might also be transmitted to the overseers and to the secretary of the Yearly Meeting.

It is also directed that the recorder make annually to the Monthly Meeting next preceding that in which all the queries are answered a detailed report showing the numerical changes in membership resulting from births, deaths, incoming and outgoing certificates, application for membership, resignation, disownment and discontinuance.

Monthly Meetings are to keep accurate lists of non-members married to members, of their minor children and of other non-members who regularly attend our meetings for worship, and through their recorders are to forward an-

nually to the committee on records of the Representative Meeting information showing the numbers in each of these classes; and also the number of such, if any, who have been received into membership during the year; such information to be embodied in the annual report to the Representative Meeting to be forwarded to the Yearly Meeting.

The overseers in each Monthly Meeting should keep an accurate list of all members of the Monthly Meeting with their post office addresses.

The recorder's list of members shall be compared with the overseers' list annually before the third annual query is answered. The recorder should report annually to the Monthly Meeting and to the "Committee on Records" of the Representative Meeting.

(B) Records of interments should be kept by committees appointed for the care of burial grounds.

(C, D, E, F) Monthly Meetings should make definite provision for the recording of marriage certificates; of other certificates and of sojourning minutes.

(G) Meetings are directed to keep careful records of trusts and changes in the same.

While it has been stated that Preparative Meetings usually are not meetings of record, there are instances when such meetings have important property rights and hold title to real estate and other assets. When such is the case, or when other similar interests are involved, care should be taken by Preparative Meetings to keep records appropriate to the purpose and of the same character as herein designated for Monthly Meetings.

## UNIVERSALITY OF THE LIGHT

“Dearly beloved Friends, these things we do not lay upon you as a rule or form to walk by, but that all, with the measure of light which is pure and holy, may be guided; and so in the light walking and abiding, these may be fulfilled in the spirit not in the letter, for the letter killeth, but the Spirit giveth life.”—(*Letters of Early Friends*, page 282).

“Glory to God forever! who hath chosen us and hath sent us forth to preach this everlasting gospel unto all; Christ nigh to all, the light in all, the seed sown in the hearts of all, that men may come and apply their minds to it.”—(*Robert Barclay*).



## NOTE

On request the following printed forms may be secured from the office of the Yearly Meeting Secretary, 304 Arch Street, Philadelphia, Pa.:

1. Certificates of Removal.
2. Acceptance of Certificates of Removal.
3. Notice of Removal.
4. Record of Membership.
5. Educational Statistics.
6. Uniform blanks for Answers to Queries (to be forwarded to Yearly Meeting Clerks).
7. Large forms to be filled twice a year by Recorders.
8. Forms regarding Military Training in Colleges, etc.
9. Pamphlet: Marriage Rules and Laws Pertaining Thereto.



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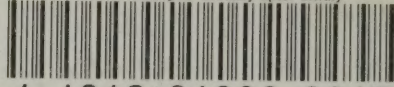








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